

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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Bro. W. W. Whitfield's correspondents will address him at Dow, Miss., his present home.

Bro. J. L. Ramsey, of Hazlehurst, died at his home on Jan. 14, 1900.

Ex-Governor McLaurin is lying at the mission critically ill of pneumonia.

The sermon on page 6 is by Rev. A. P. Pugh, of Union Springs, Ala. His name should have been to the sermon, but was not.

Rev. J. F. Tull, now of Erin, Tenn., has been called to the Lexington church, and will enter upon his work Feb. 1st, 1900.

The preacher who wants to put his sermon into his people's hearts must first put his own heart into his sermon.

Blue Mountain Female College this session has broken the record of Southern Colleges. It has now of actual boarders, 253.

Miss Mattie Plunkett, the newly elected Librarian, assumed the office on the 16th, when the other officers went in.

The Legislature has appropriated \$78,000, or so much thereof as may be needed, with a contingent fund of \$12,000, for defraying expenses of the present session.

Rev. A. V. Rowe, D. D., our efficient secretary has been down with fever for about ten days, but we are glad to learn through Pastor Price that he is convalescing.

Rev. R. L. Bunyard, of Wisconsin, has been called to the care of Hernando and Oak Grove churches, and he has accepted the work. We welcome you, Bro. Bunyard, to Mississippi.

The Governor of the Province of Shan-Tung has been dismissed for not putting a stop to the anti-missionary outbreaks, which have caused so much trouble throughout the province.

When the hour of death comes—that comes to high and low alike—then it's na what we hae done for ourselves, but what we hae done for others that we think on maist pleasantly.  
—Sir Walter Scott.

See in another column the advertisement of the "Great Discovery" by Dr. E. W. Hall. There is no doubt but that it is a great medicine, and then Dr. Hall is a man who promptly pays all advertising bills.

The Inauguration exercises in the Capitol building were opened with prayer by Dr. H.

F. Sproles, Pastor of the 1st Baptist church at Vicksburg. These exercises were solemn and impressive.

Hon. W. P. Saunders, Representative from Attala county, has just made THE BAPTIST a very pleasant visit. He is also editor of the Kosciusko Star, and seems to be making a success of it.

The Arkansas Baptist quotes THE BAPTIST as saying: "The Broadway Baptist Church, Louisville, Ky., has voted to use individual caps." No, brother. An individual communion cup is about as much as we can stand. Let's not have any individual communion caps.

Hundreds of our brethren and sisters from various parts of the State honored the rooms of THE BAPTIST office on Inauguration Day. And not a few left money in payment of subscriptions to THE BAPTIST. We would be glad if we could print the names of all who called on us, but space forbids so long a list. They all have our earnest wish for prosperity and happiness.

A large number of county school superintendents, school principals and officers held a meeting in the city last Friday, for the purpose of formulating resolutions, to be laid before the Legislature, memorializing that body to take some steps looking to the improvement of the public schools in Mississippi. We met many of our old friends in attendance upon this meeting, among whom was Prof. W. T. Foster, for many years and at present the principal of the Winona city school.

Hillman College, Clinton, Miss., begins the new year with bright prospects. The boarding department last year was twice as large as the previous year. This year it is three times as large. Can any College in the state report a like increase? The music class now numbers eighty, the largest in the history of the school. Second half term begins January 22. New classes will begin, special training for teachers.

Profs. W. I. Thames and F. F. Phillips brightened our office a few days ago with their hopeful appearance and words. The former is principal of the Poplarville High School; the latter, of the Hattiesburg High School. These brethren are young and vigorous, and have already taken their place in the rank of the first teachers in the State. It is an inestimable advantage and blessing to children to be placed under the instruction and example of such men as these. They are thoroughly identified with all departments of church work and with the duties of citizenship where they live.

The State Board of Missions in North Carolina met on the 21st day of December, 1899. The applications made to the Board amounted to more than \$26,000; but the Board projected its work on a basis of \$21,000. Mississippi has laid out her work on a basis of \$25,000. In order to raise these amounts, it will be necessary to begin at once. It will require twelve month's work to reach the standards set. We are well able to do it, if all will go at it and remain at it. Let every pastor who has not done so, lay his plans, and work with might and main for their execution. We have great opportunities. Let us seize them.

We print in full in this issue of THE BAPTIST Governor Longino's inaugural address. We do this because many of our subscribers do not take any paper but THE BAPTIST, and hence would not know what the address contains, if it were not given in these columns. This character of matter falls within the scope of religious journalism, because information along this line helps men to be more valuable citizens and philanthropists as well as Christians. We would commend our new Governor for his masterly effort for the suppression of mob violence. We do not speak of the particular means he suggests, for these we have not sufficiently studied, but we most heartily favor his object.

The inaugural address of Governor Longino delivered on the 16th inst., is both strong and practical. The Governor deals vigorously with mob violence, making some brand new suggestions as to means for its suppression and penalties attached to the crime. He recommends a new State House, and a liberal appropriation for building the same. He also recommends better schools and better public roads. In fact the message pretty well covers the needs of the times, and is in every way a very sensible and straight forward document. Possibly no Governor of Mississippi ever entered upon his duties under fairer skies. The people of Mississippi have great confidence in their Governor, and they expect great things at his hands.

In his encyclical letter of very recent date to the bishop of South America, the Pope authorizes the priests there to marry, stating that this permission "to priests is to meet special conditions in South America." It is the expressed opinion of some of the Romish dignitaries that this is only the first step towards a general "order permitting the priests of the Catholic church to marry." There remains but little doubt that the rule of celibacy for the Catholic priesthood is soon to be abolished. If the Pope can abolish an ordinance of the church in one section of the country, he could do away with it altogether.



## Mormonism.

The *Baptist and Reflector* of last week quotes this paragraph from Governor McLaurin's message to the present Legislature: "There is no threatening danger to the State more baneful than the lecherous teaching of the Mormon apostle of polygamy. It is more dangerous because it is taught under the guise of the ministry of the gospel. The Mormons disclaim the open teachings of polygamy in the pulpit, but they teach it in the corner, and the minister's cloak gives potency to their speech."

There are great truth and fine sentiment in the passage. Such utterances as these in high places will do much good. Very many such have gone forth in the last few months on their mission of blessing human beings by preventing them from allying themselves with the abominable practice of polygamy. Our Bro. Folk himself has performed a valuable service for humanity in his strong articles exposing Mormonism. This bombarding the citadel of Mormonism, or something else, is having a depressing effect on the Latter Day Saints. *The Independent* is authority for the statement that there are only 343,000 Mormons in the United States, and their gain last year was only 2,361, which is about one-half of one per cent. We know they have been very vigorous in the promulgation of their doctrines, and it is gratifying to know that they are making rather slow progress. There is no doubt but that the Mormon church will receive quite a set-back in their failure to get Mr. Roberts into the United States Congress as their Representative. This attitude which Congress has assumed relative, not to Mr. Roberts, but to Mormonism, means very much. People who heretofore had been practically indifferent have had their eyes opened. Many had thought that, as this monster was domiciled in the Far West, it would not hurt anything or anybody particularly, and so they satisfied their consciences with this conclusion and folded their arms to let it have its own course. The success of Mormonism means the demolition of the home. Anything that strikes a blow at the home-life is subversive of true government. A supreme reason for opposing polygamy, club-life and the saloon, is that their tendency is to weaken the home-life in its breadth and depth of love and purity. Mormonism, in the sight of God, can be nothing short of adultery; and this is regarded by God as one of the most heinous crimes in the whole list. And it invariably leads to other crimes.

It is announced that the committee for investigating the Roberts case has concluded its work, and that the case will at an early day be disposed of. Surely the sanctity of the home, and the preservation of the cherished institutions of our great commonwealth, will be sufficient incentives to move our honored United States Congressmen to bar this polygamous libertine from the halls of Congress forever. Senator Mattie Hughes, of Utah, said that if Mr. Roberts should be expelled from Congress the Mormons would know better afterwards than to send a polygamist to represent them in Congress. It is to be hoped that Utah will never send another man to represent her whose principles and practices are

squarely antagonistic to the Constitution of our great government.

May the God of the nations interpose to save our government from the blot and stain that a polygamous Representative would leave upon its escutcheon.

Between the old preacher and the young preacher mutual obligations obtain. Neither should ever regard the other as a rival. They should be mutually helpful. The old preacher is under obligation to accord to the young preacher a hearty welcome into the field of ministerial fellowship and labor; to encourage him in every possible way; to instruct him in the way of the Lord more perfectly; to warn him of breakers and sand bars; to reprove him in a fatherly way for things wrong and hurtful; to be charitable toward faults that age and experience leave behind, and to rejoice in whatever of ability he may have and whatever of success he may achieve, and never, under any circumstances, show or feel the least particle of jealousy should the young preacher pass him in ability and success as a preacher. On the other hand, the young preacher is under obligation to regard and treat his elder brother in the ministry as a respectful and obedient son would his father. He should respect and reverence his age; he should defer to his ripened wisdom; he should put high value on the old man's experience, and deem it safer and wiser as a rule to pursue a course dictated by the wisdom of his elder brother rather than that dictated by his own impulses. He should rejoice at all the good done by the old preacher, and remember that the toil and achievements of the old and worn out have made it possible for him to do what he is doing and what he hopes yet to do. He owes it to his elder brother to minister to him in all comfort and kindness, to honor him in his mind and by word and deed—to always and in all times treat him with thoughtful and reverent consideration.—*Word and Way.*

## Help For Gulfport.

TO THE BAPTIST:

Allow me just a little room to say that with all my heart, I thank the brethren and sisters who are responding so nobly to my appeals for help to build a church at Gulfport.

If I could see "the salt of the earth" in Mississippi, and lay the matter before them, personally, it would be an easy matter to get an amount sufficient to build at once, but to do this would require time and money, and this work needs all I have of both.

Brother, Sister, help me now. You have placed this work on my heart. If I succeed, I must have a house. If I fail it is your failure.

O Lord God, forbid it, for Jesus' sake  
L. E. HALL.

## Christ's Friends.

Friendship brings people into close touch. It opens the heart, one to another, and exhibits the inner depths. With Christ, it lifts men above the servant, for He said: "I call you not servants; I have called you friends; for all things that I have heard of my Father,

I have made known unto you." The heart of God, in Christ, is laid open to them.

Some times one friend will die for another. Most of the Apostles did this for Christ. And if one would die thus for another, does it not appear that, in life, he would do, and do much for his friend? Indeed, here is where it is hinged: "Ye are my friends, if ye do." And the doing is specific: "Whatsoever I command you." Then, man-made rituals fly away—buried, and forever.

The friends of Christ hear and obey: "My sheep hear my voice, and they do follow me." The friends of Christ, then, do something, and do it for their Friend. And of many things He has bidden, we have this: "Let your light so shine." A housekeeper seldom lights a candle to put under a bushel, "but on a candlestick; and it giveth light unto all that are in the house." So the friends of Christ. "If a man love me, he will keep my words."

But in the ending of the nineteenth century there are some Christians (?) who keep Christ's words and foster his church according to environment. You know it is said, circumstances make some folks. This is no doubt true, always, in the case of a mushroom, or toad-stool, while the flint is a flint at all times and anywhere. "I give unto them eternal life, and they shall never perish," and "My sheep hear my voice, and they do." J. E. P.

## Lack of Simplicity in Prayer.

Few people have any idea of the curious things that find their way into the United States mail, and finally bring up in the Dead-Letter Office in Washington—such things as rattlesnakes, skulls, Indian scalp, tarantulas, revolvers, false teeth, bombs, bottles of liquor, inflammable oils and poisons, and innumerable other things that are unmailable. Many people who make public prayer seem to have as erroneous an idea of the object of prayer as the people who send these things have of the proprieties of the United States Post Office Department. How often in the prayer-meeting we hear a man pretending to address the Almighty, while he is in fact trying to explode a bomb for the special discomfort of his neighbor a few pews away! Others drag into their prayers all sorts of information, which they impose on the Lord and those who are listening. Real prayer is something very different. It is the earnest cry of the soul clearly directed, and never goes to the dead-letter office. A good many churches would stand a better chance for a revival if a stop could be put to the dead-letter prayers.—*From "Anecdotes and Morals."*

"Yes, gentlemen," said the colonel, as he returned his glass to the counter, "the true soldier is never averse to discipline. No matter how objectionable orders from a superior officer may be, they must be obeyed promptly, and without question. The true soldier never—"

"Pa," said the colonel's little boy, opening the door, "ma says to come home right away."

"Gentlemen," said the colonel, "good day."—*New York Sun.*

## Paul's First Missionary Tour in the Country of Asia Minor.

BY W. J. HARVEY (A BLIND MAN).

TEXT: "To you is the word of salvation sent." Acts 13:26.

The religious beliefs of the people varied throughout the country, but were all some form of heathenism, a good deal mingled with ideas taken from the idolatry of the Greeks and Romans who had settled among them. The Jews who came to Asia Minor had brought their own religion with them, and a good many Gentiles were attracted to their synagogues by the more rational faith that was taught there. Thus, when Paul and Barnabas entered a Jewish synagogue at Antioch on the Sabbath day, and were invited to address the people, they had Gentiles as well as Jews among their hearers—but the story of the Gospel was doubtless alike unknown to both classes, as this point was too remote from the scenes of Christ's life and death. Paul had to break up new ground to sow his seed.

He began his discourse by recalling the early history of the Jews, and showing how God had watched over and blessed them from the time of their Egyptian bondage to the glorious reign of King David, the Messiah, who was to redeem the people from their sins. All those who were present knew of the promise of the Messiah, and had more or less idea of the meaning of his coming. Our sermon opens at the point where Paul turned to assure his hearers that this anointed Savior had come, and that Jesus was proved to be the Messiah by his death and resurrection, in the fulfillment of the Old Testament prophecies. His atonement was made not merely for the chosen people, but for all mankind, and our sermon begins and ends with the earnest offer of salvation to all who will accept it.

"Men and brethren, children of the stock of Abraham, and whoever among you that fear God, to you is the word of this salvation sent." Paul at once makes the most personal application of what he had been saying about the salvation made possible through Christ. The offer was no vague general proposition, but extended to those who were at that moment before him, and to believing Gentiles as well as Jews, for they that dwelt at Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath Day. They have fulfilled them in condemning him. The story of Christ's suffering and death, which Paul was about to relate, would fall strangely on the ears of his hearers; but he would at the same time show how that these facts only proved Jesus the more to have been the promised Messiah, for the Old Testament predictions had pointed plainly to such a history. The Jews at Jerusalem had not realized this, for they did not rightly interpret the prophecies which they had read every sabbath in synagogues. They had persisted in expecting the Messiah to be a glorious earthly King, and they little knew that in rejecting and crucifying Jesus, they were fulfilling the very part of predictions which they sought to ignore; and though they found no cause of death in him, yet desired they Pilate that he should be slain, and when they had fulfilled all that

was written of him, they took him down from the tree and laid him in a sepulcher. Here was the plainest statement that the triumphal King whom Paul's hearers were expecting had met with a shameful death and been buried, shackled and bewildered. They might almost have failed to notice the statement of Christ's innocence and the renewed reference fulfillment of the scriptures. In his next words Paul hastened to answer the arguments that would have suggested themselves to his listeners, and then went on to strengthen his position by quoting and explaining three familiar prophecies.

But God raised him from the dead and he was seen many days of them which came up with him from Gallilee to Jerusalem, who are his witnesses unto the people. When men heaped dishonor upon their Savior, God showed him the highest honor by raising him from the grave as conqueror of death and able to save those for whom he had given his life. This resurrection proved that Jesus could fulfill his every claim, and its truth was testified by men who had known him intimately and came up with him on his last journey to Jerusalem.

The witnesses were still living when Paul spoke, and the resurrection could not be said to rest on uncertain traditions. "And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us, their children; in that he hath raised up Jesus again."

Christ's rising up here refers not to the resurrection, but to his bringing forward by God to do the work of atonement Paul and Barnabas announced this blessing, as joyful intelligence, altogether strange and unconnected with their hearers previous religious faith, but as the fulfillment of a promise made to former generations of God's people who were the natural ancestors of the Jews then present, and also the spiritual Fathers of believing Gentiles. As it is written in the second Psalm, "Thou art my Son; this day I have begotten thee." God had promised David, in reference to the Messiah, "I will be his Father and he shall be my Son." And twice during our Lord's life on earth God spoke from heaven and acknowledged this divine kinship.

Charging that men should give heed to Christ's teachings. This recognition was an important part of the fulfillment of the promise of a Messiah which had been made to the Fathers, and as concerning that he raised him up from the dead. Now no more to return to corruption, he said on this wise: "I will give you the sure mercies of David." God had covenanted with David that he would raise up a successor to his house whose kingdom he would establish forever, safe from all change or destruction. Christ's immortality is the greatest feature of his resurrection, which assures believers that they may safely put their trust in him, because he ever lives to intercede for them. "Men and brethren, be it known unto you that through this man is preached unto you the forgiveness of sins," since Jesus was proud to be the Messiah he was therefore the promised medium for the for-

giveness of sins, the one of whom salvation must be sought, "And by him all that believe are justified from all things from which ye could not be justified by the Law of Moses." Obedient faith in Christ brings not merely freedom from punishments but deliverance from guilt. This could never be done by the moral law, which has an eternal balance between sin and condemnation; but Christ's atonement made it possible for God to be just and at the same time to pardon the guilty who repent and believe in Jesus, for his atonement was made for you and me, and through him we are saved. Amen.

## An Endorsement.

TO THE BAPTIST:

I want to say to our Bro. Bowen—well done, well done. He has given us a clear and bold defense of the Bible doctrine of the eternal, personal and unconditional election of all believers to salvation and eternal glory. His views are not those of a novice, but one of ripe years and matured thought. It is refreshing to have the truth of God maintained by such a man in so manly a way. Again I say, well done, well done, beloved. Many years ago with others I laid my hands on the head of this good man. I feel no mistake was made, but that the divine injunction, "These things commit thou to sound men who shall be able to teach others also," was carried out.

Bro. Editor, if this brief endorsement of Bro. B's views be published, please underneath it allow me to tell what I want as follows:

First of all, I want all our Baptist editors to speak out on this vital question. Their power in moulding the sentiment of our people is very great, and they, perhaps, above all others ought to be sound. Then I want to hear from all our city pastors; these likewise have much influence and ought to be sound. Then let the pastors of our R. R. churches declare the faith that is in them. I too would have those of our little villages, such as Lake Como, where I live, and Sylvaena, where dwelleth our pastor. Finally I would beseech all our preachers of the Baptist order to tell us where they stand. As are our preachers to a certain extent will our people be; hence the importance of their soundness. I don't think your valuable paper could do a better work for the Master's cause than weekly to give one of its columns to this end, till all have spoken.

I am not uneasy as to the propensity of baptist churches for Jesus their God has said that even the gates of hell shall not overthrow them, but I am an old man and know my departure is near, I would know before I go hence just where our old baptist ship is sailing, whether on the clear, deep waters of God's dealing love for his people or drifting into the Lagoons of Armenianism.

W. THIGPEN.

"How did you get along at school to-day, Tom?" asked a father at the supper table.

"Papa, our physiology says that conversation at meals should be of a pleasant character."—*Normal Instructor.*



## INAUGURAL ADDRESS

Of A. H. Longino—The 33rd Governor of the State of Mississippi, Elected by the People.

Gentlemen of the Legislature and Fellow Citizens:

The Constitution vests the chief executive power of the State in its Governor, and by the sovereign will of the people expressed at the polls I to-day begin the duties of that high and honorable office in Mississippi.

The words "Chief Executive" when contemplated by me in their legal and personal significance become so fraught with the meaning of responsibility soon to devolve upon me, that I almost stagger under its weight at the very threshold. But when I recall the fact that the full success of any high official in republics like ours depends largely upon the measure of public confidence reposed in him, and when I then construe the well nigh unanimous election of all those who form a part of this administration with me as a proof of the cordial good will and confidence reposed in us by the people, my courage revives and my hope grows strong that the new administration will sustain the honor of Mississippi and advance her material interests.

The retiring Governor has fully acquainted the Legislature in his recent able message with the present condition of affairs of the State government in its various departments. It would be vain therefore for me to dwell upon these subjects which he has so amply discussed. Nor will I assume to make numerous recommendations to change, in minor particulars, the present statute laws of the State, for he said to the great credit of their authors said laws are in the main plain and easy to understand, simple in their application, and yet ample and harmonious, covering wisely and well the various subjects which they seek to govern. I venture to hope, therefore, that the Legislature will not spend its time in passing amendments thereto about trivial matters, but will direct its time and attention to subjects of greater business concern to the State. I shall then employ this occasion to speak only of those subjects seeming most in need of legislative attention.

### NEW STATE HOUSE.

I apprehend the question of building a State House is the most important subject to come before the Legislature, and I beg to commend its favorable consideration, and the making of a liberal appropriation of funds for the erection and the equipment of such a building as to meet the demand of the times and needs of the State. It should be remembered that public funds judiciously and economically expended for the comfort and convenience of the people is neither waste nor extravagance, but money well invested. There is nothing which so distinctly or surely marks the public spirit and State pride of the people of any commonwealth than its public buildings. The people, therefore, of proud and prosperous Mississippi can no longer afford in these days of gigantic advancement and greatness of statehood to be content with their present capitol building, which is not only superannuated and too small for the expeditious transaction of public business, but is, according to the verdict of skilled and reliable architects, generally decayed and untrustworthy from foundation to dome and beyond the limit of successful repair. Being fresh from among the people of the entire State I speak by the record when I say they expect, and even demand the Legislature and incoming administration shall come together on this subject, lay aside all minor differences, of detail and give to the people a capitol building which shall be a reflex of the State's public spirit, pride and integrity.

### THE STATE HISTORICAL SOCIETY.

The State Historical Society chartered by a former Legislature "to discover, collect, preserve and perpetuate facts and events relating to the natural, civil, political, literary and ecclesiastical history of the Territory and State" has done so, or will soon

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memorialize the Legislature to appropriate \$1000 annually for the years 1900 and 1901 to be used by the association in preserving, printing and disseminating the historical information obtained by it. The declared purposes of the society as expressed in its charter furnishes proof ample of the wisdom and public beneficence of the Association: while the known perfect integrity, great intelligence and consummate loyalty to the State of those composing the society, furnish sufficient guarantee of the faithful and proper use of the fund if allowed. I hope therefore the Legislature will unhesitatingly make the very moderate appropriation asked for.

### TEXTILE SCHOOL.

I beg to add my cordial approval of the recommendation made by my predecessor, Governor McLaurin, for the establishment of a school of Technicians in connection with the Agricultural College at Starkville. Judging from the liberal subscription of funds and a great number of charters recently obtained for the incorporation of new cotton mills and other manufacturing enterprises in the State, it is to be concluded that Mississippi has to-day the most hopeful industrial outlook in her history.

Mr. N. F. Thompson, Secretary of the Huntsville Chamber of Commerce in a recent article written for *The Tradesman* on "The South: Its Opportunities and Necessities" has so aptly expressed my views that I quote from said article the following: "Prior to the civil war the domestic training and education of the Southern people was such that they were led more into the domain of statecraft than into other pursuits, and this accounts for the tendency so strongly marked among her sons to engage in political rather than mechanical callings for livelihood. But surely no people on earth have had stronger lessons, wrought through direct necessities, of the value and importance of industrial pursuits over and above all others than have the people of the South. Practically starting life anew at close of the war, and with all their wealth of raw material now astonishing the world, lying untouched at their feet, it should have been apparent to all her sons, that the only channels which promised restoration of riches, power and influence, were through industrial lines. And had they been accepted then as the fixed policy of the South and her legislation made in accord therewith, there would be none to-day to gainsay the proud position of industrial supremacy which would be hers."

Mississippi has been in the past the greatest Southern pioneer of political and social reforms, and now let her be among the first of the States in the South to test and prove the wisdom of this industrial educational scheme.

### LIBERALITY TO CAPITAL, SEEKING AN INVESTMENT.

It is perhaps meet to say here, that now when the tidal wave of new industrial development seems to have struck the State and capital is hunting investment here, a liberal and just legislative policy should be pursued toward all kinds of corporations and corporate interests. It should be remembered that no country ever became truly prosperous or great where a becoming regard was not shown for the equal rights of both labor and capital by the laws, the courts, and the people. Experience has shown it to be wise State policy to extend liberal franchises and privileges to such corporate enterprises as offer mutual benefits to labor and the public generally, as well as to the money they employ. I confidently hope, therefore, that no mere sentimental or prejudicial opposition to railroads or other corporate enterprises will find favor with the Legislature, so that capital hunting investment will have no just cause to pass Mississippi and go to the other States offering wiser legitimate inducements.

### SUPPRESSION OF MOBS.

But it may be well to consider in this connection that though Mississippi possesses just such advantages of climate, soil and undeveloped raw material as should prove the greatest tempter to the immigrant hunting a home and the capitalist looking for profitable investment for his money, that both will be slow to go where life and property are not

sacredly respected by the people and protected by the courts and the law. Though it is true that the State is attracting attention because of the unequal advantages it offers capital by way of profit in manufacturing, yet, mark my prophecy, the State can never attain that magnificent degree of prosperity and grandeur of statehood, that of right should be hers, so long as public opinion permits the high handed mobs to treat the law with contempt, defy the courts and officers, and murder the people without prosecution or punishment. It must be admitted that the work of the bloody mob is not of infrequent occurrence in the State. Though this is a painful fact to admit, and one which for reasons of political policy it might be best left unsaid, yet, it is a fact about which, for the public good, every law-abiding citizen should be bold to speak in condemnation. The Constitution of the State says, ("the Governor shall see that the laws are faithfully executed.") But experience in all republics shows that the officers alone, however faithful in their efforts to uphold the majesty of the law, must fail of the full measure of success unless aided and sustained by a courageous public opinion. I shall then this opportunity as auspicious for an appeal to the Legislature and people to stand by the incoming administration in the enforcement of the law and the suppression of mobs. Lynching first found toleration, and then justification, in the State in a sublime respect for the virtue and honor of our white women, and true to the rule in this as in all other cases where public opinion either condones or approves the disregard of the law, incentive to other acts of lawlessness and so on *ad infinitum*. As a common sequence, therefore, lynching to-day in the State is visiting upon the suspect not only of rape, but of homicide, house-burning, and even lesser accusations and offenses; and yet the mobist, though in many instances acting without mask or disguise has, with but few exceptions, gone his way without punishment or even indictment so far as the public has been advised. I apprehend the mob spirit is no greater in Mississippi than in other States where similar race intolerance exists, and yet, we are forced to admit it is on the increase here, which fact may well be taken as proof most true that there is either a morbid increase of lawlessness against which mob penalty as a corrective has utterly failed, or that there is a growth of intolerance among the white people against the negro, (who are the most usual victims of the mob), inspiring rash and hasty vengeance for acts which the law does not regard so highly penal as to merit punishment by death. The law in its amplitude provides proper and commensurate punishment for all manner of crime. It however imposes the death penalty alone on those guilty of murder, arson and rape, and under our present judicial system with honest, able and courageous judges on the bench, with State's attorneys learned in the law and faithful in its maintenance, and with juries taken from the intelligent and tax paying men in each community as may be done in every case under the very wise provisions of the present jury system, there remains no justifiable reason why those who are guilty of crime, great or small, should not be properly punished by the courts of the country. I go further and confidently predict that such would be done if the people properly appreciated the sacred importance of maintaining the law and the supremacy of the courts. The honor of Mississippi and the good name of her Christian civilization demands this, and the suppression of mob violence, which in my judgment, is the most demoralizing, brutalizing and ruinous species of lawlessness known to any brave and free people.

### THE REMEDY.

The fault lies in a defective or inactive public sentiment on the subject, and hence the remedy must come from the people. The law has all the while been ample and rigorous in its penalties for crime; the judges have done their full duty for the suppression of mobs; while appeals to public opinion in this behalf have been made by at least three of the great religious denominations of the State, and likewise by the press as a rule; but all have failed to bring apparent beneficial results in that regard. Since then moral persuasion fails to suffi-

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ciently arouse the people to the danger and enormity of the evil which is yearly growing, resort seems necessary to some stringent legal method to arouse and move public opinion to more vigorous assertion of its influence in the premises, I would therefore recommend to the Legislature the wisdom and expediency of passing a law giving to the family of any one who may be hereafter lynched, a right to recover in the Chancery court, a fixed sum in damages against the county, wherein the lynching occurred. Let the amount of said damages be made sufficiently large to engage public opposition to the payment thereof, and let the right of recovery be predicated alone upon the fact that the lynching was done in the county where the recovery is sought. It is not unusual that prisoners are taken by mobs from jail and from the custody of the officers without resistance and lynched. I commend to the further serious consideration of the Legislature the expediency of providing by law that the office of sheriff, or constable shall become vacant, ipso facto, whenever any prisoner is taken from the jail or lawful custody of such officer or his deputy and lynched. In my judgment the time and occasion are here for some such stringent measure, and it is to be hoped the Legislature will prove itself equal thereto.

### STATE FARM.

Mississippi has for a number of years employed her convicts in farming them, from which source she has received annually large net incomes of money. By the employment also of her own agents to control them and to direct their labor she has been able to protect its prisoners from undue severity of treatment, and in both instances has proven the wisdom of the farming system. The State now owns several farms giving employment to an inconsiderable number of her convicts, but most of them, by far, are worked on lands belonging to individuals, which have either been rented by the Board of Control or worked on shares, with profit both to the owners of the lands and to the State. The Board of Control, with Gov. McLaurin as its President, in its report to the present Legislature recommended by unanimous vote, as I am advised, the purchase by the State a tract of wild lands to be gradually cleared by convicts in the Yazoo-Mississippi Delta of sufficient acreage to enable the State ultimately to give employment to all its prisoners, without the necessity of renting.

I beg to commend this matter also to the careful consideration of the Legislature.

### PUBLIC ROADS.

There is no public utility in Mississippi offering benefits to more of her people than good country roads. And though it is a fact, which all will admit on reflection, that a large part of the farmers' profit on their crops is lost on account of wear and tear to wagons and teams and loss of time because of bad roads; yet strange as it is, the subject seems to engage only the casual attention of the Legislature and people. Liability to indictment is about the only incentive to road overseers to keep the highways to which they are assigned in repair, an observation has shown that though the public roads are usually in bad order, it is a fact punishment under the law thereto is of rare occurrence indeed. In my judgment, the importance of the subject demands such a change in the law as will better insure good highways of travel used by the general public. I beg therefore, to suggest for the consideration of the Legislature that the law be so amended as to require the several boards of supervisors in the State to appoint for their respective counties a Road Commissioner, to be paid by the county, who shall give bond for the proper discharge of his duty and for liability to any individual who may sustain actual damages by reason of bad roads or bridges in his county, caused by his negligence or delay to have said road or bridge properly repaired. The said Commissioner should be given general supervision over all roads and overseers thereof in his county, and be required to give his entire time to the work and to make report to grand jury at each sitting thereof, giving information against all defaulting road and overseers coming to his knowledge in the county.

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### GENERAL PRIMARY ELECTION LAW.

The importance of intelligent supremacy in the government of the State is too obvious to admit of discussion. It is equally obvious that such supremacy must depend upon white political unity. The results of general elections in the State have for a number of years past been practically declared in advance by nominations made by the white Democrats. But as the recollection of the political troubles with the negro prior to 1876 grows old in the public mind the danger of a recurrence of such troubles becomes less imminent, and as the years go by the white people become more and more impatient and displeased with the dubious and devious methods of the party nominating machinery, which differs in its procedure according to the interest and views of the party leaders in the different counties. Such impatience among the white people, it seems to me, furnishes timely warning, and, if we would perpetuate white political union time appears opportune for the passage of a uniform compulsory primary election law for the State with a provision that only qualified electors shall vote in the primary elections held thereunder. Besides, even though the signs of the times argue no danger to intelligent government, the fact and importance of nominations for office, which amount practically to an election, as under our present system, calls justly upon the lawmakers of the State to give the people primary elections, to be held in all the counties on the same day in the State or the district where elections are to be held, thus affording to the voter an opportunity to cast his vote freely, without let or hindrance from the party leader, for the man or men of his choice.

### SCHOOLS.

There is no danger so great to the affairs of any republic as an ignorant, factious citizenship, whose tendencies have always been to overturn social order, political system, liberty, justice and right. Mississippi's greatest relief from this source of evil has been for many years found in the efficiency of her free schools and her colleges. The liberality, therefore, of the Legislatures in the past in providing funds for their proper maintenance has been both wise and patriotic, and I heartily commend the continuation of the same liberal spirit toward all the State's educational interests and institutions. The free school fund is now distributed among the counties per capita of the educable children in each. The relative attendance upon the free schools in the white is much greater than in the black counties, and hence, by reason of the fewer schools required for the accommodation of the attending pupils in the black counties, affords those counties the use of the funds set apart to the non-attending children therein; hence, those counties are enabled from said fund to extend longer the terms of their schools taught and to pay teachers better salaries than can the white counties, where the larger proportion of the children attend the schools. Since the manifest purpose of the law is to favor equal educational facilities to all of the children of the State alike, I would commend to the Legislature the submission of an amendment to section 206 of the Constitution, which requires the State free school fund to be distributed among the counties according to their actual attendance upon the schools rather than per capita. There has been some urgent insistence for the submission by this Legislature of an amendment to the State Constitution to provide for the distribution of the free school funds between the white and negro schools of the State, so as to give the benefits thereof to each race in proportion to the school taxes which it pays. Though it may seem a little outside of the Governor's expected prerogative to oppose the matter in advance of legislative action on the subject, I shall nevertheless, at the risk of being meddlesome, venture to express the hope that no such amendment will find approval at the hands of the Legislature. Without stopping here to discuss the constitutional conflicts which would be brought about between the State and Federal Constitutions, or if it be admitted that there would be no constitutional vice in such amendment because of its class or race distinction, its effect, which would be to take school benefits largely from the negro children, would be contrary to that broad and deep philan-

thropic spirit that has always moved the great common heart of Christian man and womanhood in Mississippi to a love of justice and fair play toward the weak and needy, whoever or wherever they are. It must be borne in mind that the negro is our neighbor, and is here to stay; that he is the dependence largely of the white people for labor; that it is also in a great measure due to that labor that in the past the South's cotton, sugar and rice industries have brought the sections greatest wealth and given it a commercial importance in every land and country where the nation's flag protects American shipping. Besides he is of our citizenship, and, being of a weaker race, becomes a ward of the white people of the State, and they should not violate the trust by taking from him the benign influences of education which help to make him a better man, a better citizen and a better Christian.

Now, with sincere gratitude to the people of Mississippi for their kindness to me, and with cordial good will to all, I am ready to take the oath of office.

### NEGRO BAPTISTS DECREASING.

It is indeed interesting to read the statistics as compiled by *The Independent* regarding the growth of each denomination in the United States. It is gratifying to see that the Baptists have increased 89,201 over the year previous, and that this increase is far in advance of all other denominations. The white Methodists show a net loss, yet the negro Methodists have increased to over balance the decrease on part of the white Methodists to the number of 33,031.

One of the most astonishing facts revealed by these figures is the decrease of the negro Baptists of 175,000 members. As white Baptists we ought to begin to look into the cause of this falling off among our colored Baptists. All of us will no doubt feel that we have not done what we could to help them in their work.

No doubt the statistics are incorrect to a certain extent, as the colored Baptists are like their white brethren in furnishing accurate statistics.

However, there can be no question as to the decrease, and there must be some cause for it. The one thing needful among the negro Baptists is, a better prepared ministry in every sense of the word. Our State Mission Board realizes this need, and have tried to amend matters as best they could by having institutes held for negro preachers in different parts of the State. I believe it to be our duty to give to the colored ministers a permanent school where they can go and get the proper training. If a theological school was started for this purpose, I am sure that they would hail it with delight, and would give us some good lessons in self-sacrifice in fostering such an institution. It is true that the negro Baptists have a few schools in Mississippi, but they do not furnish the training that their preachers stand so much in need of.

I think it very unwise for the white Baptists to be careless of this great host of colored Baptists who are slipping from the truth once delivered to the saints.

Again, it would be well for every pastor in the State to manifest more interest in the work of the negro preachers of your town and community. You can help them in many ways, as many of our brother pastors have done and are still doing. You can preach for them whenever they invite you. Offer your books to the pastor and he will appreciate the use of them, and they will be doing better service than ornamenting your book-case. The superintendents of our Sunday Schools should visit the negro Sunday Schools and give them all the help that you can.

H. P. HURT.



## Our Pulpit.

"And this shall be sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke 2:12.

There was more in this sign designated by the angel than that these shepherds might be able to find the child King. In the mind of Deity this humble birth of the Son of God meant that this child should have an influence and power for salvation and blessing upon the ages yet unborn. The eagle's feather, falling casually upon the plain, is almost meaningless in itself, but when fastened to the arrow of the wily savage, it signifies that this missile of death will pierce the heart of his foe. So the birth of the Son of God in the manger at Bethlehem was to men a trivial occurrence, but with God, it was a surety, that "truth should spring out of the earth, and righteousness should look down from heaven." Let us endeavor to see some of the potent truth which result from this lowly birth.

I. The birth of Christ in the manger presents to us his deep humility.

(1.) There is much said in the Bible about the humility of our Lord when he assumed our natures. "He humbled himself and became obedient unto death." Had he come to this world in his supernal glory only, he would have been to men a menace and not an attraction. We would have exclaimed, as the Ishmaelites before Sinai: "Let not God speak with us, lest we die." But when Christ came partaking of our human wants, and subjected to human conditions, and enduring human weaknesses, with the single exception of sin, then he was not a terror to men, but accepted by them as their brother, friend and Savior. Peter the Great, that he might advance the Russian navy to efficiency, went into the the navy yards of Europe, clad in the garb of an inferior officer and labored as a common artisan. So our Lord, that he might redeem, and elevate men, came into this world through a manger; was "a man of sorrows and acquainted with grief."

(2.) This humiliation of Christ meant that he was to be a servant of mankind. "The son of man came not to be ministered unto but to minister, and give his life a ransom for many." Christ was pre-eminently a servant, not from constraint, but through choice. "I lay down my life of my self; no man taketh it from me." It is a common idea among men, that a great man is one high above the common people; that he can not come down into their labors and experiences. But a truly great man, one who has really risen in the scale of intelligence and virtue, is the best suited to descend into the ranks of the lowly that he may elevate them. Such a one is the more certain to make this condescension, for we believe that all, even the humblest are capable of elevation. Thus our Lord came to the lowest depths of human condition, that he might save and bless. Service is the necessary result of true religion. "He who would be greatest, let him be servant of all." God is a refuge for his saints from every thing, except one; and that one exception is service. The end of

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the freedom which we have in Christ is service. This may seem paradoxical, but many of the highest truths come to us in the way of paradoxes. We repeat, the end of freedom is service. Some may suppose that freedom results in being released from all labor and responsibility. But such is not the freedom which Christ gives. His freedom is but a preparation for service. The gold ore hid away in the earth, is in bondage to rock, dirt and darkness. But brought out into the light of day, refined from its dross, and minted into a coin, it becomes free. But this freedom means the best service in the capacity of a circulating medium. So we are saved from sin by the Redeemer, in order that we may serve God and our fellow men. The message meant service of the highest character.

II. This humble birth of the Son of God was a sign that the world had rejected him.

(1) "There was no room for him in the inn." Men had turned him out into the forbidding environments of a stable. "He was in the world, and the world was made by him, and the world knew him not." While the plains of Bethlehem were echoing with the angelic song, and the heavens of the eastern skies were radiant with supernal glory, from those in pleasure and palaces there was not the least response of interest, or the slightest attention to heavenly music. To the humble shepherd alone was this announcement made, and this angelic music chanted. The stillness of midnight was over the little village. There was no room for him in the inn of earthly pleasure and glory. (2) So it was a sad fact now, that men rejected the Son of God, their best friend and only Redeemer. The young man, strong and noble, though he is in what pertains to worldly duties, yet his heart is a flame of passion, and his mind supplies evil thought and devices as fuel for iniquity. He has a place for the world and sin, but no place for Christ. That young lady, beautiful and cultured and attractive she may be, yet giving herself to pleasures of doubtful propriety, and engulfed in social engagements and fascinations, has no place for Christ. In her heart where all that is good must find a home, if we possess it, she is prayerless and godless. A place for pleasure, but no room for Christ in the sin of her soul.

The housewife, true and noble and self-sacrificing as she is, still she allows the presence, even of noble duty, to drive from her heart and head the love and service of the Lord. "A place for all these duties, but no room for Christ in the inn of her busy life. That business man, his name probably is on the church roll; but he is enchanted by the world; his heart is set on riches; he labors to the full measure of work six days, but the seventh he gives to lounging, sleeping, or recreation. The time for serving the highest interest of his being is crowded out. Room for all worldly activity, but no room for Christ."

There is before me a picture. On one side there is a beautiful woman. Her name is Christianity. She offers for sale, without money and without price, many precious jewels. Among them is "the pearl of great price." By her side is the golden lamp of divine truth. Spread out, ready for use, are

the beautiful robes of righteousness. Beyond, and not far away, is another attraction. It is an exhibition of fame and riches and vanity and fashion. The long line of human beings is passing. Now and then, few and seldom, one from this crowd stops and holds sweet converse with this beautiful woman, Christianity. The mass hurries on to the fascinations of the world. Alas! that picture is only too faithful a presentation of how men are rejecting the Son of God. There is no room for him in the inn of the world.

Brethren, give Christ a place in the heart. Give him the place in your affections. He alone can give you salvation and peace. He only can give time and eternity, for he is the author of eternal life. You may be distressed and burdened; you may be embarrassed, and seriously asking the question: "What shall I eat and what shall I drink, and wherewithal shall I be clothed?" Why are you thus burdened? May it not be because you have found no place for Christ in the inn of your heart? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

I could wish for you no higher Christmas gift, no more happy greeting of this glad season that commemorates the birth of the Son of God, than that, as Christ came to the manger in humility, but God for this exalted him to his own right hand; so you, by a kindred humility and service, may find your highest blessings and joy and nobility. "Let this mind be in you which was also in Christ Jesus."

## 1800-1900.

After having suffered as the victim of a sick headache all day, I am somewhat inclined to be pensive and moody to-night. My brain feels airy, like fog from the landscape after the rising of the sun. Dr. E. W. Hatcher of Richmond, Va., has denominated the sick headache as "The intellectual man's luxury." Well, if he be correct, that places me where I can get some small returns for my suffering. But my mind is not yet enjoying the full lucidity which would place me in this guild. The plain truth is, I do not know positively in which century I am living. The Pope of Rome says this is the first year of the twentieth century, while Rev. T. J. Bailey, editor of THE BAPTIST, says it is not. They ought to get together, and come to a mutual understanding on the subject. Are we to pass the year with minds muddled as to its place in the calendar of time, while the pope, and the bishop tug at different ends of the period?

But let this subject drop for the present. My paining eyes can see one thing clearly. The figure eight, which has for a century claimed second place in the numbering of the years, has dropped out, and the figure nine is written in its stead. We must think twice before numbering this unknown year, and then we reluctantly award the nine the place of the eight. It is a new experience to every one to write it that way. The older the man or woman the harder it is to give up the eight, as the habit of writing it has become the more fixed.

Notice how long the eight has held its

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place. One hundred years! The two figures following it have danced in and out and around and about. The one just after it has held its place for a decade, and the last one has changed every year, but the eight has for a century been as stable as the north star. And it has been content to hold a second place. There has been no chance of promotion to the first place. Such a change would have made the calendar falsify. It would have caused a discrepancy of seven thousand years. Seven thousand years without any history. Seven thousand years leap, and not a move on the checker-board of time. If it had given place to another figure it would have been to turn the hands backward on the clock of ages, or to have belied the flight of time. It must stand there for one hundred years.

And it must hold a second place with an inferior number holding the first place, the smallest number in the count upward, a unit, the least whole number, the merest cipher. For a century it has contentedly held, in its double rotundity (8), a second place after a unit, the lean, blank cipher (1) in numeration. Its position was just as important, and quite as honorable as the first place. Its superior in rank was its inferior in worth. Every body knows that. And every body knows that the eight, in its double rotundity, graces its position, and elevates it as its superior in rank could not. None of its brethren could surpass it but the figure to which it resigns its position. It is a lord among figures, and lordly has it stood for one hundred years in its second place in our relation of time.

We hear it said that figures do not lie, but men who use them sometimes make them tell strange tales. The figure eight in the years of our Lord tells some strange tales, but they are true ones. Who does not know that constancy is virtue? To hold the place, in which nature and the God of nature has placed us, till bidden down and out by the voice that has a right to command, is manhood exemplified. We are told that in the White Mountains there is a lofty peak that resembles the profile of a human face, inclined upward as in the act of devotion. For centuries the clouds have darkened its face, and the snow storms have raged in mad fury about its cold brow, and the fierce lightnings, with lurid glare, have riven its rocky front, but no change has occurred in its attitude during the flight of years. God knows you and me, my friend, and has not forgotten to place us, and shall not be unmindful of us when the time comes to change us. It may not be any dishonor for us to hold second place. It may, in the economy of grace, be the most important place. Small men may, braced by a strong constituency, hold the first place; but it requires chosen men to honor a second place. Some one has said recently that the great preachers of Virginia have been pastors of country churches. It has been largely true in Mississippi. M. P. Lowrey, Norvell Roberston, Fox, Mat Lyon, Martin Ball and others of their kind were pastors of country churches. It requires the sturdy stuff of humanity to make men of efficient solidity to preach the gospel to Christian farmers—men of one book, one book with leaves finger-worn, and dog-

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appeared from cover to cover. How many of us, "having done all," will stand as exemplified by the eight, which in passing years has been relegated from the second place in the Christian calendar—stand as if in constant devotion to duty, and in the absence of self-pleasing amid the demands of God and humanity upon us? Our age needs men strong in purpose, dauntless in duty, and unmindful of self in the mad, wild whirl and whiz of the thoughtless gay, and the fiery frenzied passion for place and wealth.

Z. T. LEAVELL.

## Foreign Mission Journal.

We would be thankful to pastors for suggestions as to the best method for circulating the *Journal* in their churches. How do you manage this important matter in your church? Some churches appoint one member—a faithful sister is generally most serviceable—who is charged with this service. Sometimes the pastor secures subscribers and keeps up the renewals.

Should not the circulation of missionary literature be a regular department of church work? The pastor cannot teach the people all they ought to know about missions.

The *Journal* is a great inspiration to members of our churches. The price is only 25 cents a year. One man, who was not at all enthusiastic on missions, said he was glad to get the *Journal* so cheap, for the information about foreigners was worth five times the price of the paper.

The *Journal*, you know, is the organ of the Foreign Mission Board, is published at Richmond, Va., and contains standard articles, personals, editorials, letters from the missionaries, reports of collections by states, etc., etc.

Before the opening of the 20th century the *Journal* should find its way into every Baptist family in the south. The missionary spirit (which is the Spirit of Christ) lies at the foundation of church prosperity.

E. B. MILLER, V. P.

## West Point.

"99."

It means '99 at Port Gibson: Pastor's salary paid; State, Home and Foreign Missions befriended; Orphanage and Ministerial education helped; home expenses maintained; visiting brethren remunerated; (pastor resigned and kept.) And over three hundred dollars raised and spent, in extending and beautifying within the house God has built. Besides these things, five hundred and odd dollars, in cash, have been raised for a "pastor's home," and two hundred more in non bankable promises. We would be glad to have these also, in bank, but our bank will not receive them. They are, doubtless, kept safely by the promisers, although due notice has been given that it is time to release them, according to promise.

Still, the Lord's blessing is upon his work, despite "non bankable promises" and "promisers," and we are so much encouraged that we would be glad to have our esteemed brother who spoke of our deterioration, to come over and see what the Lord is doing, and learn not to look through the glasses of a man who plays euchre.

We turn our faces to the front for another year. Let the brethren pray for us. Rev. J. L. Low will hold a meeting with us in the early spring.

We want God to bless us some more.

J. E. PHILLIPS.

## A Visit.

Enroute to my appointment I stopped over at Starkville to see the new pastor, Rev. M. K. Thornton, and his good lady, both of whom I knew when they were single. I found them in good health and spirits, and in good favor with the people. The harmony of the brotherhood in the church and the progress of the cause is very gratifying.

My visit was to the old pastor as well—Rev. J. T. Freeman. He was in better health and strength than I expected to see him. It was quite pathetic to hear him tell how bereaved and lonely he felt for months after the death of his wife—said he sincerely wished to die and leave this world of solitude. But having learned submission to God's will, he is drawn nearer to Him by his affliction, and is enabled to walk and commune with Christ daily, enjoying a sweet assurance of the divine presence and blessing.

I missed Bro. Sellers. A great light had gone out; only the "glow of sunset" was seen on the evening sky. His widow and children had moved to Macon, Ga., where Prof. Freeman Sellers, their son, is living.

At the pastor's request we called to see Bro. Hogan, one of the old and honored deacons, whose good wife has gone to her reward above. He expressed his appreciation of our visit and urged that we come often.

M. V. N.

## Samuel T. Coleridge's Testimony.

Is it fitting to run Jesus Christ in a silly parallel with Socrates—the being whom thousands of millions of intellectual creatures, of whom I am a humble unit, take to be their Redeemer—with an Athenian philosopher, of whom we know nothing except his glorification in Plato and Socrates?

But, above all things, I entreat you, my dear Colton, to preserve your faith in Christ. It is my wealth in poverty, my joy in sorrows, my peace amid tumult. For all the evil I have committed, I have found it to be so. I can smile with pity at the infidel whose vanity makes him dream that I should barter such a blessing for the few subtleties from the school of the cold-blooded sophists.

I receive, with full and grateful faith, the assurance of revelation, that the word, which is from eternity with God, and is God, assumed human nature, in order to redeem me and all mankind from our connate corruption. I believe the assumption of humanity by the Son of God was revealed to us by the word made flesh, and manifested to us in Jesus Christ, and that his miraculous birth, his agony, his crucifixion, resurrection and ascension were all both symbols of redemption and necessary parts of that awful process.—From Northrop's "A Cloud of Witnesses."



# THE BAPTIST.

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A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

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No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The first State convention of the Sunday League of America assembled at the First Presbyterian church, yesterday morning at 10:30 o'clock. Bishop Galloway presided, and prominent speakers from over the State were present. The following subjects were on the program for discussion, viz.: "Sunday Trains," "Sunday Papers," "Sunday Mails," "Sunday Food," "Sunday Luxuries," "Sunday Thoughts," and "How Can We Improve Our Sunday Laws?"

Washington is still discussing questions of precedence. There are probably not a dozen men in the city, outside the diplomatic corps, who care a rap about it, but the women are all interested and insist on their husband's rights. A year or two ago, the British ambassador raised a contest by claiming to rank the Vice-President, and yielded when the question was decided against the relative rank of Senators and Cabinet officers, a question that has been hanging on ever since the establishment of the government. Under the old law, the President of the Senate was next in line to the Vice-President, for succession to the Presidency. On account of this fact, and also because the Senate confirmed Cabinet officers, it was held superior in rank. Under the present law, the Secretary of State is next to the Vice-President in line of promotion to the Presidency, and might therefore claim to rank the Senate. But Mr. Hay decided otherwise.

## Church Building Fund.

Will not at least 500 readers of THE BAPTIST send Bro. L. E. Harts of Gulf Port \$1.00 each, to enable him to build a house at once at Gulf Port? And then will not 500 churches take a collection for the General Church Building Fund, at some time during the year? It ought to be done early in the Spring, and

## THE BAPTIST.

January 18,

## College Tidings.

We expect a gala day to-morrow. One of our graduates is to become Governor, and three others of our men will take their places on the new State ticket. We are all going to Jackson. The Adjutant General has assigned the Mississippi College Cadets to the place of honor in the inauguration parade, and the boys are in high glee. They are making the air to ring with yell.

Longino, Whitfield, Brown and May, Mississippi College boys, all O. K.

Still the boys come, 228 the number now on the roll. That is the exact number enrolled during the session of '96 to '97, the session before the yellow fever first came. So, in spite of the fact that yellow fever appeared in Jackson eleven days before this session opened, and remained there for ten or twelve weeks after we opened, yet we have pulled back to the number enrolled the session before the fever came. Ten thousand Baptists in Mississippi ought now rise up and say: "I see that our College is a success, so hear's my heart and hand." So mote it be! Amen!

Your servant,

W. T. LOWREY.

## Attention Clerks of Associations.

The 20th Century Committee of the S. B. C. desires to be in touch with all the District Associations in the bounds of the Convention. This can be done through the various State committees, if the Associations will co-operate with them.

As Chairman of the Committee for Mississippi, I beg the clerks of the Associations to send me the addresses of the chairman of the 20th Century Committee if one was appointed for the Association. If not, please give me the address of some live man who will receive and distribute some literature, programs, etc. If you can, send me a copy of your minutes.

The Committee is living up to the work and will soon be ready for active operation. Much valuable information is in store for those who co-operate. Great advancement is hoped for all along the line.

W. E. BERRY.

Blue Mountain, Miss., Jan. 12, 1900.

"Mr. Jones is a deep thinker, isn't he?"  
"Yes, he can't talk five minutes without getting away beyond his depth."

"By the way, George, what is your other name?"

"Washington, sir,—George Washington."

"Yes, I believe I have heard that name before," said the lawyer.

"I s'pose you has, sah; I s'pose you has," said the darkey. "I'se been takin' out ashes here for twenty years."

Brown.—But why do you stop so often? Can't you keep up with me?

Typewriter (who is rather shaky in her orthography).—Oh, yes, but your language is so eloquent that I frequently find myself spellbound.—Select.

Summer so the work of erecting new buildings and of repairing old ones and completing unfinished ones could go forward in the Summer and Fall. Our work has reached a degree of development where the Church Building Fund is a very important department of our work. And if the question were properly studied and presented by our pastors, a large percentage of our churches would contribute, and some of them would contribute liberally.

## Corrections.

There are two errors in last issue too glaring to pass without a correction in this issue. One is on the first page 3rd item in first column, where "Whitfield" in each line should have been *Whitehead*. The brother whose death is chronicled is Rev. Louis C. Whitehead, for many years colporteur in Yazoo Association. He died in Carrollton in the home of his brother E. M. Whitehead. Bro. Whitehead was sound in the Baptist faith and loved the cause of the Master.

The other error is a double one, in the article occupying the 6th page and nearly a column on the 7th. In the first place, the sermon is from Rev. G. B. Butler, and should be credited to him. In the second place, in the second line from the last, the word "sis" should by all means have been printed *sister*. Bro. Butler never uses any such language in the pulpit or out of it. We regret these breaks exceedingly and shall use our best efforts to prevent a repetition of any such.

The excellence of the Gospel lies, also, in its manner. It comes with authority. It is not a speculative scheme adapted to one century and outworn in the next. It was delivered with great simplicity—a simplicity that is its badge of greatness. It is thus brought home to us in ways suited to our capacity. It has had adaptation to man from the nonage of the race. As we teach our little ones in the kindergarten by means of straws and blocks and marbles, even so the divine knowledge first passes into our understanding through types and ordinances and ceremonies. Does any say, "I cannot conceive of God?" "Even so," says the Gospel, "it is impossible; but equally is it unnecessary for you to know him in his infinite fullness. But you can say 'Our Father.' Begin there." And from that beginning it is possible to follow on to know along the stream of an ever broadening and deepening revelation.—Exchange.

It is well to make New Year resolutions. No matter how many times they have been broken heretofore, if the trying to be better is worth while. It is too much to say that, knowing our frame that it is weak, God expects us to fail; but it is not too much to say that being touched with our infirmity, He pities our stumblings and is ready to forgive and lend His hand. If we fall, let us not turn our backs; but up again and fight onward. Discouragement is the greatest cause of failure to make spiritual progress. Paint hearts lose all battles. It is the persistency that rises the thousandth time with a prayer for help that reaches the throne of Heaven.

"The sun set, but set not his hopes;  
Stars rose; his faith was earlier up."

1900.

## A Letter From Texas.

Texas sends to Mississippi happy new year's greetings. May heaven's richest blessings rest on all your efforts to honor the Lord in this the last year of the nineteenth century. Mississippi is largely represented in Texas and Texas is largely interested in Mississippi. Nearly every county, community and church in Texas has its representatives from Mississippi, and these Mississippians still loyally love the home of their childhood and mother. Some of these spent the best days of their strength in the service of the Savior there. Though to fame and fortune unknown they "staid by the stuff" while the battles of the Lord were being fought, and the "captain of the Lord's hosts" has written their names in the records of the righteous.

At a late meeting of the board of directors of the General Baptist Convention of Texas the mission work for this year was laid out on an enlarged plan. It is proposed to collect \$65,000 and distribute it as follows: To state missions, \$35,000; to foreign missions, \$16,000; to home missions, \$12,000, and to old ministers' relief, \$2,000.

Our education commission is making gratifying progress in collecting the second hundred thousand dollars for our six correlated schools. The indebtedness against four of these has been cancelled, and in the last six weeks more than \$8,000 has been secured on new work.

Our work generally in the state is in good condition. Of our three thousand churches only a few are without pastors, and there are ever a number of brethren at home and abroad who are willing to come to the relief of our pastorless churches. The Lord has of late been reinforcing our ministerial ranks with some good recruits from the front rank of other denominations. December 24 Joel S. Graves, a prominent Methodist pastor, was received, baptised and licensed to preach at Anna. On the 31st G. Mack Cook, a bright young brother recently from the "Campbellites," was ordained at Lucas, both in this county. Our pastors in this county have also been strengthened of late by the coming of two Mississippians—L. C. Kellis to Lebanon and J. A. Moore to Allen and Cross Road churches, with his home in McKinney. The church here in McKinney held anniversary services last Sunday. Major E. F. Brown, of Sherman, made an historical address showing that the church was organized in the summer of 1872 in an old court house with thirteen members and C. A. Stanton as pastor, E. F. Brown deacon, and Dr. W. T. Moore, the present efficient incumbent, as clerk; that they only had preaching once a month; and no house of worship for five years, and then built a plain little frame house. The church now has a handsome temple of worship with a seating capacity of over 1,000 and many modern conveniences, including an elegant pipe organ, a recent gift from two of the members; received into her fellowship last year 177 members, and contributed to missions, \$515, to education \$1,675, to Buckner Orphan Home \$470, to local improvements \$2,000, and to other objects aggregating more than \$6,000. The church enters heartily and hopefully into the work of the Master for the fourth year with the present pastor.

E. E. KING.

## THE BAPTIST.

### BLUE MOUNTAIN CHOW-CHOW.

BY ST. CLAIR LAWRENCE.

The excuse offered by our religious periodicals for the indulgence of personal abuse is "bravery." The Lord pity such bravery. Far better, and infinitely more Christ-like, to be the Lord's "coward" than the devil's blustering bully.

Bro. W. E. Berry left on the 12th inst., on a visit to Clinton on business, likely, but intending to kill two birds with one stone. Bro. Berry is a warm friend and great admirer of Governor Longino, whose inauguration he craved to witness, hence his timely departure from home. Governor Longino is, perhaps a more honored, but not a better man than W. E. Berry.

Pastor J. W. Wilson, of Troy, Miss., made us a most welcome visit on the 12th inst. It was his first to our Educational Rendezvous, with which he was so enamored that he proposes another and longer one in the early future. Aberdeen Association can boast of many good pastors, but none sounder in the faith or more active, faithful and fruitful in winning souls to Christ than Bro. Wilson.

It is a pleasure to know that we have so many professed Christians in our State Legislature. The Methodists and Baptists are tied, 42 each. Ah well, these have it in their power to honor or dishonor the denominations they represent. A faithful, honest man however true to his constituency and true to conscience, of whatever name religiously, or even with no expressed purpose, will demean himself in such way as to bring honor instead of reproach upon the people he represents. We are inclined to believe that the present Legislature is more than average, intellectually and morally; and so of all our State officials, from governor down.

Since the cloudiest night  
Has a glimmer of light  
Among its shadows hiding,  
It were better by far  
To hunt some bright star,  
Than darkened orbs, abiding.

Hence 'tis better to pause,  
If you are hunting for flaws.  
In others, e'er you find them,  
You'll not be thought blind,  
But prove yourself kind,  
By hunting good behind them.

## Rest for the Weary.

It was a cold, freezing night. My little girl woke me and asked me to put something dry under her head, saying that she had been crying and that her head-rest was wet. On examination I found that she had taken cold and was coughing incessantly, and that her watering eyes had made her pillow disagreeably wet and cold. The temporary comfort having been provided and a simple cough remedy having been administered, I lay down and watched for results. She was soon asleep, but in her slumber she sighed deeply, "Oh me!" That sigh moved my whole being. How I longed to take my little one on my own bosom and rest, and sooth her every weariness and pain.

I then thought how my yearning was but the moving of a father's heart for his child,

and how I also have a father—a heavenly Father—and if I, being evil, know how to give gifts to my children, how much more does my heavenly Father know how to give me the things that I need! Even "when my father and my mother forsake me, the Lord will take me up."

Oh, brother, is your heart sore and bleeding? Have you been bereft of earth's dearest?

Or have you been betrayed by a friend or wounded by a brother? Have you felt almost to say: "Would that I had died before my heart had felt the cruel dagger?" Have you in the deep night longed for some kind hand to draw the dagger rankling from your quivering heart, or even remove the pillow wet with choking grief, and give you a place to rest your weary head—an hour in which to ease your aching heart? Ah! weary one trusting in the Lord, there is not a night-sigh that does not move the great heart of the ever-watchful God. Jesus was tempted in all points like as we are. He has said that of fences must needs come.

He'll know the way was dreary,  
When Jesus comes;  
He'll know the heart grew weary,  
When Jesus comes  
He'll know what griefs oppressed me,  
When Jesus comes;  
Oh, how his arms will rest me,  
When Jesus comes.

It is good to walk with God in the loneliness of my night watches of grief. But oh, how good in God to walk with me!

R. A. COOPER.

Pontotoc, Miss.

## The Church Ahead.

Somehow, I don't know how, the church has gotten ahead of me. I feel so lonesome away back behind. I go to church, I hear the preacher pray, but I don't feel it. I hear the choir sing, but I don't get the spirit. I hear the sermon, but it don't lift me up. I am so far behind! I used to hear prayers that went all through me. The songs that I used to hear would send a thrill of joy into my very soul. Sermons of long ago would make me weep and cry. I don't know what's the matter unless I am too far behind.

I read my Bible, say my prayers, and I am always preaching little sermons, and sometimes my cup runs over with joy. Still I don't keep in sight of the church. Now the church is very popular, and it seems the rich folks, well-dressed people, and the good looking are regarding it an honor to be a church member. So wealthy people, society people, and some whisky people seem to be controlling the "old ship of Zion," and I can't keep up with it.

JOSEPH DYER.

Pretty School Teacher—Thomas, state some of the beauties of education.

Thomas (eldest boy in the class.)—School-mistresses.



## Sunday School.

LESSON FOR JANUARY 21, 1900.

BY W. F. YARBOROUGH.

THE PREACHING OF JOHN THE BAPTIST.—Luke 3:1-17. (Read Matt. 3:1-12; Mark 1:1-8.)  
GOLDEN TEXT.—Prepare ye the way of the Lord. Lk. 3:4.

The Baptist's ministry does not take up much space in Scripture, but we are poorly prepared to understand the mission of the Messiah without some knowledge of John's preparatory work. The first chapter of Luke gives us all that is said prior to the beginning of his ministry. The present lesson gives a description of the time of his appearance, the nature of his mission and the burden of his message.

### EXPLANATORY.

*The fifteenth year of the reign of Tiberius Caesar.* Luke is the only one of the evangelists to give a definite note of time as to John's ministry. This is likely due to his keen historical sense. If we include, as do most commentators, the two years during which Tiberius was associated with Augustus, before the latter's death, then we have John's ministry beginning A. D. 26. The other five administrations referred to are given, not so much for dates, as for an index of the times. The civil and religious condition of the Jews was such as to welcome a genuine reformer. The time was ripe for John's mission. The kingdom of Herod had been parceled out among his degenerate sons. Archelaus, ethnarch of Judea and Samaria, had been banished, and his dominion was in A. D. 26 in the hands of the Roman procurator, Pontius Pilate. Over Galilee, Herod Antipas was reigning as tetrarch, a term meaning originally ruler of the fourth part of the kingdom, but coming later to mean the ruler of any part of a kingdom. Philip, the best of Herod's sons, was tetrarch over some districts in the northeastern part of Palestine. Lysanias, known only by Luke's mention of him, was tetrarch of Abilene, near Damascus. Some references of Josephus seem to confirm Luke's statement. Annas, who had been deposed some years before, seemed to hold, with his son-in-law, Caiaphas, in some irregular way, the high priesthood. The state of the Jews under the thralldom of Rome was bad enough. No wonder they took so readily to the temporal idea of the coming kingdom.

*The voice crying.* Isaiah's words about the herald of the kingdom of God, Isa. 40:3-5, are here quoted by the evangelist and applied to John the Baptist. The Baptist applied the words to himself, see John 1:23. As the herald went in advance, and prepared the way for the oriental monarch, so John came, as the advance courier, preparing men's hearts for the coming king, Messiah. The Baptist's personality was lost sight of, he representing himself as only a voice crying in the wilderness. He would point every eye away from himself to the mightier Coming One.

*The baptism of repentance.* The burden of The Baptist's message was "the baptism of repentance." The name repentance, in the

genitive case, specifies the kind of baptism, viz: a repentance baptism. The baptism was connected in some way with repentance, but the grammatical construction does not show how. That must be determined on other grounds. The context shows that the repentance was to precede baptism and manifest itself in fruits worthy of itself. The repentance baptism was "unto the remission of sins," Alexander MacLaren says, "the remission depends neither on 'baptism' alone nor on 'repentance' alone. The outward act (baptism) was vain if unaccompanied by the state of mind and will (repentance), while the state of mind (repentance) was proved by submitting to the act (baptism)." Thus the two, when taken together in their due relation, have as their purpose the remission of sins. The preposition, "unto," (eis) sometimes means "with reference to," but its most natural meaning is "in order to." This meaning can be preserved in the light of MacLaren's explanation without doing violence to the doctrine of salvation by grace, and, at the same time, lays the proper stress on baptism.

*I indeed baptize you with water . . . he shall baptize you with the Holy Ghost and with fire.*

In the Greek there is no preposition before water, while the preposition before Holy Ghost is "in." No great stress can be laid on this distinction since the parallel passage in Matt. 3:11 has the preposition "in" before both water and Spirit while in Mark 1:8, the preposition is not used at all, that is, in the best Mss. If we supply before "water" the preposition "with," thereby denoting the instrumental case, we must determine the method of using the instrument by its relation to the act. In the case of water baptism this was well known by the multitudes who came to attend John's preaching and witness his baptizing in Jordan. The spirit, baptism however, was not known and needed to be defined more closely. So Luke says that it was to be in the spirit and fire, joining the two together without repeating the preposition, thus indicating that the two elements were to be taken as one. In this case "fire" would refer to the purifying power of spirit baptism. This seems more natural, according to the idea judgment, which does not seem to be brought out distinctly until we reach v. 17. Both views, viz: purification and judgment have able advocates.

*Unquenchable fire.*—"Unextinguished and inextinguishable." Plummer says, "It is a fierce fire which cannot be extinguished, rather than an endless fire that will never go out, that seems to be indicated." It stands to reason that it cannot be extinguished, it will go on forever. The same process that eliminates from Scripture an endless hell will also take away the doctrine of an endless heaven. Let us not forget that.

### TOPICAL.

1. *Effective Preaching.* A great deal of preaching is as ineffective as the shooting of Cervera's fleet. John the Baptist gives us some striking lessons in effective preaching. Observe some elements of his preaching.

(1). He was impelled by a divine call—the word of the Lord came to him, (2). He was taught of God—in the solitude of the desert, or the rugged uninhabited districts of Judea, he communed with nature and nature's God, and came forth surcharged with the spirit and power of Elijah, (3). He was exceedingly practical. Not against unknown sins, but against the very ones with which his audience was most familiar, did he lift his voice. Not much did he exalt the pride of his hearers, but, the rather did he uncover and hold up the depravity of their hearts. He appealed directly to their consciences. "He hit the nail on the head," (4). He was a man with a mission and a message—to prepare the way for the coming One by the preaching of repentance baptism, was his heaven-appointed task. Into this work he put all the concentrated effort of his rugged nature. So well did he succeed that there came from the Master's own lips the unique plaudit, "Among those that are born of woman there is not a greater prophet than John the Baptist."

2. *Fruits worthy of repentance.* Repentance must reach farther than profession. It must bear fruitage in a reformed life. The besetting sin must be given up and be replaced by its opposite grace. Repentance is a "change of mind," and "has reference to both past deeds and future purposes, and is the result of a realization of their true moral significance." It thus involves the feelings, the will and the intellect, and results in reformation, though in itself it is not reformation. Reformation is the fruit of repentance.

3. *Hereditary religion.* The Jews to whom John preached were under the delusion that they would be saved because they were descended from Abraham. Threatened judgments were only for the Gentiles and not for Abraham's seed. So far did they carry the delusion that they represented Abraham seated at the gate of Gehenna to rescue any Jew that might be so unfortunate as to be sent thither. John and, after him Jesus, vehemently denounced this delusion of the devil, but so deeply rooted is it in human nature, that many still believe it. As long as there is a vestige of it in the world Baptists have a mission to fulfil.

Carlyle has called God the eternal Now. With him is no past, no future; one day to him is as a thousand years, and a thousand years as one day. If, then, we would be like God, should not we strive to live in the now, doing our work well—with all our mind and strength—and leaving to his mercy a past we cannot mend, and to his providence a future in which he is already present? If we cast ourselves with loving trust on God we become partakers of the divine nature; and our life—the sentient part of us that lives and loves and abides forever—is "hid with Christ in God."—Exchange.

Lord Russell, of Killowen, years before he was a judge, was sitting in court, when another barrister, leaning across the benches during the hearing of a trial for bigamy, whispered: "Russell, what's the extreme penalty for bigamy?" "Two mothers-in-law," replied Russell.

January 18,

1900.

## The Home.

The Safeguard of the Home.

T. DEWITT TALMAGE.

One of the great evils of this day is found in the fact that a large population of our towns and cities are giving up and have given up their homes and taken apartments, that they may have more freedom from domestic duties and more time for social life, and because they like the whirl of publicity better than the quiet and privacy of a residence they can call their own. The lawful use of these hotels and boarding-houses is for most people while they are in transit; but as a terminus they are, in many cases, demoralization, utter and complete. That is the point at which families innumerable have begun to disintegrate. There never has been a time before when so many families, healthy, and abundantly able to support and direct homes of their own, have struck tent and taken permanent abode in these public establishments. It is an evil wide as Christendom.

In these public caravansaries the demon of gossip is apt to get full sway. All the boarders run daily the gauntlet of general inspection—how they look when they come down in the morning and when they get in at night, and what they do for a living, and whom they receive as guests in their rooms, and what they wear, and what they do not wear, and how they eat, and what they eat, and how much they eat and how little they eat. If a man proposes in such a place to be isolated and reticent and alone, they will begin to guess about him. Who is he? Where did he come from? How long is he going to stay? Has he paid his board? How much does he pay? Perhaps he has committed some crime, and does not want to be known. There must be something wrong about him, or he would speak. The whole house goes into the detective business. They must find out about him right away. If he leave his door unlocked by accident, he will find that his rooms have been inspected, his trunk explored, his letters folded differently from the way they were folded when he put them away. Who is he? Is the question asked with intenser interest, until the subject has become a monomania. The simple fact is that he is nobody in particular, but minds his own business. The best landlords and landladies cannot sometimes hinder their places from becoming a pandemonium of whisperers, and reputations are

torn to tatters, and evil suspicions are aroused, and scandals started, and the parliament of the family is blown to atoms by some Guy Fawkes who was not caught in time, as was his English predecessor of gunpowdery reputation. The reason is that, while in private home families have so much to keep them busy, in these promiscuous and multitudinous residences there are so many who have nothing to do, and that always makes mischief.

Those of us who were brought up in the country know that the old-fashioned hatching of eggs in the hay-mow required four or five weeks of brooding, but there are new modes of hatching by machinery, which take less time and do the work by wholesale. So, while the private home may brood into life an occasional falsity, and take a long time to do it, many of the boarding-houses and family hotels afford a swifter and more multitudinous style of moral incubation, and one old gossip will get off the nest after one hour's brooding clucking a flock of thirty lies after her, each one picking up its little worm of juicy regalement. It is of no advantage to hear too much about your neighbors, for your time will be so much occupied in taking care of their faults that you will have no time to look after your own. And, while you are pulling the chickweed out of their garden, yours will get all overgrown with horse-sorrel and mullein-stalks.

One of the worst damages that comes from the herding of so many people into boarding-houses and family hotels is inflicted upon children. It is only another way of bringing them up on the commons. While you have your own private house you can, for the most part, control their companionship and their whereabouts; but by twelve years of age in these public resorts, they will have picked up all the bad things that can be furnished by the prurient minds of dozens of people. They will overhear blasphemies, and see quarrels, and get precocious in sin; and, what the bar-tender does not tell them, the poster or hostler or bell-boy will.

Besides that, the children will go out into this world without the restraining, anchoring, steady and all-controlling memory of a home. From that none of us who have been blessed of such memory have escaped.

The probability is that the wife will have to divide her husband's time with public smoking or reading-room, or with some coquettish spider in search of unwary flies;

and, if you do not entirely lose your husband, it will be because he is divinely protected from the disasters that have whelmed thousands of husbands, with as good intentions as yours. Neither should the husband, without imperative reason, consent to such a life unless he is sure his wife can withstand the temptation of social dissipation which sweeps across such places with the force of the Atlantic Ocean, when driven by a September equinox. Many wives give up their homes for these public residences, so that they may give their entire time to operas, theatres, balls, receptions, and levees, and they are in a perpetual whirl, like a whip-top spinning round and round and round very prettily, until it loses its equipoise, and shoots off upon a tangent. But the difference is, in one case it is a top, and in the other a soul.

Besides there is an assiduous accumulation of little things around the private home, which in the aggregate make a great attraction, while the denizen of one of these public residences is apt to say: "What use? I have no place to keep them if I should take them." Mementos, bric-a-brac, curiosities, quaint chair or cosy lounge, upholstery, pictures, and a thousand things that accrete in a home, are discarded or neglected because there is no homestead in which to arrange them. And yet they are the case in which the pearl of domestic happiness is set. You can never become as attached to the appointments of a boarding-house, or family hotel, as to those things that you can call your own, and are associated with the different members of your household, or with scenes of thrilling import in your domestic history. Blessed is that home in which, for a whole lifetime they have been gathering, until every figure in the carpet, and every panel of the door, and every chirography of its own, speaking out something about father or mother, son or daughter, or friend that was with us awhile. What a sacred place it becomes when one can say: "In that room such a one was born; in that bed such a one died; in that chair I sat on the night I heard such a one had received a great public honor; by that stool my child knelt for her last evening prayer; here I sat to greet my son as he came back from a sea voyage; that was father's cane; that was mother's rocking chair!" What a joyful and pathetic congress of reminiscences!

A home is four walls enclosing one family with identity of interest,

and a privacy from outside inspection so complete that it is a world in itself, no one entering except by permission—bolted, and barred, and chained against all outside inquisitiveness. The phrase so often used in law books and legal circles is mightily suggestive, every man's house is his castle, is much so as if it had drawbridge, portcullis, redoubt, bastion, and armed turret. Even the officer of the law may not enter to serve a writ, except the door be voluntarily opened unto him; burglary, or the invasion of it, a crime so offensive that the law clashes its iron jaws on any one who attempts it. Unless it be necessary to stay for longer or shorter time in family hotel or boarding-house, let neither wife nor husband consent to such permanent residence.

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THE BAPTIST.



## Ministers and Churches.

CRYSTAL SPRINGS.—Of course Crystal Springs paid up pastor's salary for 1899. Even more, she made some important improvements and contributed largely to our denominational institutions, raising in all over \$2,000, and now begins the new year with a balance in the treasury of \$110 on church expenses.

Our cash collection for ministerial education amounted to \$73.50. More will come in, and we can safely count on a total of \$75 and possibly \$80. This does well, coming just after the holidays, when money is scarce.

Our collections were large yesterday, and two accessions to the church at the night session. We thank God and take courage.

W. A. McCOMB.

MACON.—Although comparatively a stranger in my native state I want to shake hands with brethren Fawcett and Kincannon, and give them a hearty welcome to our ranks. Dr. Fawcett I have known from boyhood. His coming is a personal boon to me, and will be a blessing to our state. He is indeed "a workman that needeth not to be ashamed, rightly dividing the word of truth."

I hope soon to know Bro. Kincannon, as he will be almost a neighbor. While I am writing permit me to say that we are moving steadily forward, and that Macon can be counted as one of the churches that has fully paid the pastor, for at our first business meeting in this year it was not only stated by the treasurer that the pastor's salary was paid, but it was discovered we had enough money in sight to pay every debt the church owed and besides give Bro. Foster some \$20 for the orphans, and put electric lights in our church. The church had also given the pastor an elegant suit of clothes as a Christmas present. These Macon saints know how to make a pastor love them. Our prayer meetings are well attended. The Sunday School is increasing in interest and attendance, for Supt. Dorroh's heart is in the work. The congregations are good and attentive, and above all the pastor feels the spiritual power of the church is growing. We are expansionists in this feature at least. We are determined to increase our contributions to missions one-fourth. Hopefully we begin the new year.

Fraternally,

W. C. GRACE.

GRENADA.—I notice in the last

two issues of the paper that some of our good churches seem to be rejoicing over the fact that they have settled in full with their pastor. Now I don't think this anything to boast about. They have only done their duty and complied with their promise to the pastor. All churches ought to pay their pastor monthly. This is the plan adopted by Grenada church, and on the first of each and every month our treasurer pays to the pastor his salary. This plan works nicely, it comes easier on the members, and it permits the pastor to buy for cash. We have a resolution on our books to the effect that the church has not the moral right to call a pastor until all indebtedness for past year has been paid, and we observe it. Moreover, Bro. Hamlett does us such good and efficient work that it is a pleasure to pay him. I am glad to say that pastor and people understand each other and are working in perfect harmony. May the Lord bless you and THE BAPTIST.

Your brother in Christ,

O. L. KIMBROUGH.

RED BANKS.—Dear Baptist: I wish to say that Red Banks church paid pastor in full, as she always does, by the close of the year. My other churches will pay up in full, and two of them are only a few dollars behind. Bro. Horton, of Ashland, succeeds me at Red Banks. He has a fine people to labor with. May God greatly bless the union. I will serve Toccoola, Taylor and Tula again next year. I have at present one vacant Sunday.

Our pastor, Bro. Bacon, grows in favor and preaching ability. He is both eloquent and strong in the pulpit.

A fire on the night of the 9th inst. swept the entire business part of Taylor, except one store. Some of our Baptist people were heavy losers.

W. I. HARGIS.

FROM MT. LEBANON, LA.—I guess you will be surprised to have a line from my pen, but I want to say a few things through your paper. I have often heard of the great State of Mississippi, and especially of the great preachers in the State. I have met Drs. Gambrell, Webb and others. December last it was my pleasure to have Dr. J. R. Farish with me in a meeting for ten days. During that time he did some as fine Gospel preaching as I ever heard from anyone. He gained the confidence and esteem of the people, and everyone said he was of the old land-mark kind,

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Healthful location.

Good moral influence.

A Faculty composed of men of extensive education and successful experience.

Send for catalogue.

REV. W. T. LOWREY, M. D., President,  
CLINTON, HINDS COUNTY, MISS.

which we much need to-day all over our land to meet the many errors which are ruining our churches. May the time soon come when the pure Gospel shall be preached to all the people and God's name be glorified and his cause built up. May God bless you as a leader of the Baptist people of Mississippi.

J. M. HICKSON.

FROM W. W. WHITFIELD.—On account of my failing health I have been forced to surrender to the doctor's judgment and take his advice, which was to give up city work and close confinement, move to the country, and, as far as I could, give up preaching for a year. So I have moved to this little place (Dow, Miss.) and will only preach to two country churches—Pleasant Hill and Mt. Zion, of Columbus Association—this year, once a month, devoting the balance of the time to recruiting my health.

W. W. WHITFIELD.

GALLMAN.—Gallman Church has extended a unanimous call to Rev. J. L. Low, of Utica, for half his time, at a salary of \$480 a year. He has accepted the call and will be with us next Sunday, the 21st. We hope for better times in the Lord's work, and are praying for great blessings this year. May the Lord hear and answer our prayers.

Fraternally,

C. S. CURTIS.

## BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Volina, Ala., July 1, '99.

Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: I wish to state that I have been a constant sufferer for a number of years from kidney complaint, and have never found a remedy that relieved me so much as one bottle of The Texas Wonder, Hall's Great Discovery, and I feel thankful for the great and beneficial results, believing that one more bottle will effect a cure, and may the Lord bless you in your good work.

Truly yours,

REV. R. C. KIRKLAND.

The Pill that Don't GRIPE, 50 Pills 25c. Ask for Grove's Painless Liver Pills.

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Awonderful Nerve Remedy, that has no superior and is guaranteed to cure all such nervous diseases as Nervous Prostration, Weak Memory, Lack of Confidence, Headache, Nervousness, Lost Nerve, and all drains and loss of power in general.

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## Little Folks.

TO THE BAPTIST:

As to-day is my birthday I will write and tell you how I am spending it and what my age is.

I have just come in from play with my dolls, and now I am going to tell you I am just 9 years old.

I wonder what mamma has prepared for my "birthday" dinner? I bet I could guess, but I'll not do it.

Our dear, old "Santa" brought me a lovely doll all dressed in pink and black, and a dainty little "tea set" too.

My, my, such times as we kids do have. Just listen. Cousins when grandmamma woke Christmas morning, don't you think "Santa" had thought of her too? Grandmamma went into the parlor and there on the organ she espied something nice and close by she read her name in big black letters:

"GRANDMAMMA,"

With love to all.

I am your little friend,

ELVY REID BASE.

Basfield, Miss., Jan. 9, 1900.

Married.

At the home of the bride's parents, Mr. and Mrs. J. R. Rogers, Dec. 13, 1899, by Rev. S. J. Ellzey, Mr. W. H. Yankie and Miss Ida Rogers.

Married.

At the home of the bride's parents, near Liverpool, Dec. 24, 1899, by Rev. S. J. Ellzey, Mr. Homer Garrard and Miss Anna Lacy.

Married.

At the home of the bride's parents, near Benton, Dec. 31, 1899, Mr. William March and Miss Lula Scrans. Rev. S. J. Ellzey officiating.

Married.

At the home of the bride's parents, near Dover, Dec. 31, 1899, by Rev. S. J. Ellzey, Mr. Joe Johnson and Miss Low Martin.

Married.

At the home of the bride's parents, near Anding, Jan. 3, 1900, Mr. William Patridge and Miss Mollie Foster. Rev. S. J. Ellzey officiating.

Married.

At the home of the bride, Jan. 7, 1900 by Rev. S. J. Ellzey, Mr. E. G. Manor and Miss Nora Manor.

Married.

At the home of the bride's parents, Jan. 7, 1900, Mr. J. M. Ross and Miss O. B. Evans. Rev. S. J. Ellzey officiating.

Married.

At the residence of the bride's father, Jno. F. Hamilton, on Dec. 7, 1899, Mr. A. N. Davis and Miss Maggie Hamilton. J. J. Walker officiating. All of Amite county.

Married.

At the pastor's home on the evening of Dec. 27, 1899, Mr. James K. Reynolds

## A Fortune for 50 Cents

An opportunity to get thousands of dollars in cash is offered by THE MEMPHIS WEEKLY COMMERCIAL APPEAL to the subscriber making the first correct or nearest correct guess on the number of bales of cotton received in Memphis from September 1, 1899, to and including April 15, 1900, the only provision being that each and every guess must be accompanied by 50 cents for a year's subscription to

## THE MEMPHIS WEEKLY COMMERCIAL APPEAL

THE GREAT NEWS, FARM AND FAMILY JOURNAL OF THE SOUTH.

The first correct or nearest correct guess on the number of bales of cotton received in Memphis from September 1, 1899, to and including April 15, 1900, will be awarded in cash as follows:

If the guess is received during January,

**\$3,500 in Cash**

If the guess is received during February,

**\$2,000 in Cash**

If the guess is received during March,

**\$1,000 in Cash**

THE MEMPHIS WEEKLY COMMERCIAL APPEAL is the greatest news, farm and family journal of the United States. At only 50 cents a year it gives ten and twelve pages weekly of news, two pages of specially prepared farm matter by Prof. S. M. Tracy, a woman's and children's department by Mrs. Jane Howard, a religious page with Dr. Talmage's Sunday sermon and a Sunday-school lesson, a short story and a continued story, the latest market reports, Washington gossip and many columns of miscellaneous news and information.

### Instructions Concerning the Contests.

Each and every guess must be accompanied by 50 cents for a year's subscription to the Memphis Weekly Commercial Appeal. The guess must be sent in the same envelope that contains the money paying for the subscription. It cannot be recorded unless this rule is complied with. Leaving guess out of letter or forgetting to make guess when subscription is sent will not entitle it to be sent later.

With every subscription the figures of the guess must be written very plainly. Under no circumstances and for no reason will a guess be changed after it has been recorded on our books. Use coupon when convenient; but it is not necessary to use the coupon, and if you do not, simply say: "I guess the number

Any person can make as many guesses as desired, by simply remitting 50 cents with each guess, for which another year to your subscription to The Memphis Weekly Commercial Appeal will be added. Remit by postoffice money or express money order or registered letter.

### Contest Closes on March 31, 1900.

At midnight, but the guess is to be on the number of bales of cotton received in Memphis from Sept. 1, 1899, to April 15, 1900, inclusive, the official figures of the Memphis Cotton Exchange to be the figures upon which the contest is to be decided. In order to help every one to figure closely and enable them to make a close guess, the receipts in Memphis between the dates mentioned for the past five years are given below:

Number of bales of cotton received in Memphis from Sept. 1, 1894, to April 15, 1895.....	551,094
Number of bales of cotton received in Memphis from Sept. 1, 1895, to April 15, 1896.....	407,989
Number of bales of cotton received in Memphis from Sept. 1, 1896, to April 15, 1897.....	548,344
Number of bales of cotton received in Memphis from Sept. 1, 1897, to April 15, 1898.....	648,086
Number of bales of cotton received in Memphis from Sept. 1, 1898, to April 15, 1899.....	718,855

No guess will be recorded where postmark shows letter was mailed later than March 31, 1900.

SEND FOR A FREE SAMPLE COPY.

Make remittances payable to and address THE WEEKLY COMMERCIAL APPEAL, Memphis, Tenn.

REMEMBER THIS: The paper can be sent to any address, and the guess credited to you.

### Winners to Whom We Have Paid Prizes.

In past years The Memphis Weekly Commercial Appeal has paid many thousands of dollars in cash prizes. In every instance paying the prizes promptly. We give below the names of a few of those who have won small fortunes from The Weekly Commercial Appeal, and you can write to any of these lucky guessers and they will tell you that they promptly received their prizes from the Memphis Weekly Commercial Appeal. Here are a few of them: Zach T. Duncan, Camden, Ark. \$1,500; C. C. Gr. ves, 815 North 6th St., Paducah, Ky. \$1,000; George W. Rowe, Golthite, Ala. \$500; W. E. Drane, Batesville, Miss. \$500; H. H. Richardson, Fowkes, Tenn. \$500; Miss Willie Wallace, Fayetteville, Ark. \$500; J. W. Young, Kemp, Tex. \$500; H. W. Lewis, Loreno, Tex. \$500; M. L. Jones, Kansas City, Mo. \$500; W. G. Davis, Gibson, Tenn. \$500; J. E. Drake, Charleston, Miss. \$500; S. A. Scott, Bethany, Miss. \$500; and hundreds of others who have obtained prizes in various contests ranging from \$10 to \$500.

### SEND GUESS AND REMITTANCE IN SAME LETTER.

I guess that the number of bales of cotton received in Memphis from Sept. 1, 1899, or April 15, 1900, will be .....

..... bales.

Send paper to.....

Postoffice.....

County..... State.....

Enter guess to.....

Postoffice..... State.....

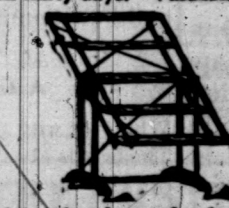
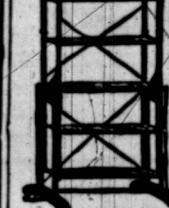
USE THIS COUPON WHEN POSSIBLE.

If filled out properly it is not necessary to write a letter with it.

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FOR DISPLAYING GOODS TO BEST ADVANTAGE

Any desired angle is quickly obtained by turning a thumbcrew. Will pay for itself in thirty days. Valuable addition to any store. Neatly and well finished.



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AGENTS WANTED.

Address Truman Bicycle Company, TOLEDO, - - OHIO.



January 18,

## Woman's Work.

## CUBA.

"Watch therefore; for ye know not what hour your Lord may come." Missionaries, 13 churches and stations, 10 baptisms, 363 churches constituted, 6 Sunday schools organized, 7 teachers and pupils, 1,852; Missions at Mantanzas, Cienfuegos, and Santa Clara.

Study Topics.—Beginning and progress of work. The struggle for freedom. Changed political and religious conditions. The harvest white; the reapers welcome. Pressing responsibility.

## Over and Over Again.

Over and over again.  
No matter which way I turn,  
I always find in the Book of Life,  
Some lessons I have to learn.  
I must take my turn at the mill,  
I must grind out the golden grain,  
I must work at my task with a resolute will.

Over and over again.  
We cannot measure the need  
Of even the tiniest flower,  
Nor check the flow of the golden sands  
That run through a single hour;  
But the morning dew must fall,  
And the sun and the summer rain  
Must do their part and perform it all.

Over and over again.  
The brook through the meadow flows,  
And over and over again  
The ponderous mill wheel goes;  
Once doing will not suffice,  
Though doing be not in vain.  
And a blessing, falling us once or twice,  
May come if we try again.

The path that has once been trod  
Is never so rough to our feet;  
And a lesson we once have learned  
Is never so hard to repeat.  
Though sorrowful tears may fall,  
And the heart to its depth be riven  
With storm and tempest, we need them all  
To render us meet for heaven.

The women of Burmah are much more independent than is usual in the heathen countries. They are not shut up in zenanas, as in India; they do not bind their feet, as in China; nor veil their faces, as in Turkey. They manage their households to suit themselves, and, strange it may seem, the wife has charge of the family purse.—*Baptist Union.*

## Cruelty to Shop Girls.

Medical authorities generally agree that it is cruel to compel shop-girls to stand all day, and that serious forms of disease can be traced to the practice. Nearly twenty years ago, a leading English medical journal—the *Lancet*—tried to correct it and published a list of the employers who persisted in the system. In this country

public sentiment has been often appealed to, shoppers have sometimes co-operated to refuse to buy at stores where the girls were not allowed seats, and in at least one state a law has been passed to compel employers to give women clerks seats that can be used when opportunity is given.

The British Parliament, at its recent session, had under consideration two "Seats for Shop Assistants" bills, one applying to Scotland, and the other to England and Ireland. The Scotch bill was defeated, but the other passed the Commons without opposition, and received the support of the Lords by a large majority. Lord Salisbury opposed the measure, promising the appointment of a commission to consider it, if the bill were withdrawn.

The chief argument used against the bill in Parliament was that it would work hardship to the girls, because their employers, rather than give them seats, would fill their places with men; but the fact that men's wages are higher than women's will prevent such a change.

Some of the shopkeepers who held meetings and wrote letters to protest against the measure may yet find it working to their advantage. Girls whose physical strength is not needlessly wasted by being compelled to stand all the day must be in the best condition to serve their employers. Tired bodies make tired minds. They hinder activity and thoroughness in store duties, and prevent alertness in the treatment of customers.

The evils of the present system are apparent, and are greater than those inherent in the proposed change. In the one humanity is outraged. In the other it is honored; and obedience to the "higher law" not only neutralizes many an evil but it ennobles business life.

## A Golden Hope.

Whatever with the past has gone,  
The best is always yet to come.

LUCY LARSON.

From Clarksdale.

TO THE BAPTIST.

I moved to Clarksdale in October 1898, there was no Baptist church, Sunday school or ladies' society—in fact I met only one Baptist until March 1899.

Mrs. E. L. Broadus and Mrs. McKay called on me and asked me if I would join a woman's missionary society? There had been one in Clarksdale prior to this but had disbanded, and for more than a year nothing had been done to establish a Baptist church.

Six ladies met one evening in March at the home of Mrs. W. P. Wildberger and organized a Women's Baptist Missionary Society. In April we organized a Baptist Sunday school, in May Bro. A. L. O'Brian was called to this charge and to him and his wife we owe much of our success. We secured the court house to worship in and held Sunday school until the Presbyterians very kindly invited us to use their church. Bro. O'Brian preaches two Sundays in the month and we have fifty-six members in our Sunday school, eighteen members in the Ladies Society and several united with the church. Bro. O'Brian will organize a Young People's Union in the near future.

We have bought a lot and paid \$250 for it; have \$234 in bank for the purpose of building a church. The Sunday school children gave on Thanksgiving \$30.00 to the Baptist Orphanage at Jackson. God has greatly blessed us spiritually and financially.

Now this is a progressive town situated in the rich and beautiful valley of the Mississippi. There is plenty of wealth here, but unfortunately for us and the cause it doesn't belong to the Baptists. Now I hope every Ladies' Society in the State will help us to build. It surely will be "casting your bread upon the waters." Durant has sent \$5.00 and the ladies of Hardy \$5.00; it was very much appreciated. Can't every Ladies' Society in the State help us to build?

Bro. and Mrs. O'Brian have done much by their Christian examples and never-ceasing labors.

MRS. ANNIE MANGHAM,  
Secy. W. M. S.

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By the introduction in the medical field, of our most wonderful "5 DROPS," a legacy of inestimable value has been bequeathed to mankind. Suffering humanity is no longer at the mercy of diseases which have always defied the skill of the medical profession, for now "5 DROPS" defies these diseases, and has robbed them of their terror. This is truly a hundred down to coming generations as the most wonderful production in medical science since the Nineteenth Century. This remedy is positively curing more people daily than all other remedies combined. We challenge the worst cases of Rheumatism in as a test of what this remedy will do. It has positively cured in a short time many who others who had been given up by competent physicians to die. This is no exaggeration. "5 DROPS" positively cures the following diseases: RHEUMATISM, NEURALGIA, SCIATICA, DYSPEPSIA, BACKACHE, HAY-FEVER, CATARRH, EARACHE, CREEPING NUMBNESS, BRONCHITIS, LIVER AND KIDNEY DISEASES, and where only is cured by this remedy, they stay cured of these diseases, drops the dose. Large bottles (300 drops) prepaid by Mail or Express, \$1.00, or six bottles for \$5.00. Sample bottles, regular price, 25c., but for the next thirty days from the date of this paper, we will send sample bottles upon receipt of 10c. each. No one can appreciate this wonderful remedy until they try it. Write to-day. Agents wanted.  
SWANSON RHEUMATIC CURE COMPANY, 160-164 E. Lake Street, Chicago, Ill.

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 $\text{CH}_3\text{OH} + \text{O} = \text{H}_2\text{O} + \text{CH}_2\text{O}$   
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 $\text{CH}_2\text{O}$  is Formaldehyde Gas—  
Formaline—which forms the  
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ANTISEPTIC GERMICIDE and BAC-  
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Catarrh of the Throat,  
Catarrh of the Lungs,  
Catarrh of the Stomach,  
Catarrh of the Kidneys,  
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Cures the worst cases of ASTHMA, BRONCHITIS, TUBERCULOSIS, HAY FEVER, DIPHTHERIA, DYSPYPSIA and CANCER. Prevents Typhoid and other Dangerous Fevers.

CATARRH-AMI Kills Microbes, Germs and Bacteria of Disease when all others fail.  
Write for full particulars and information about this latest and most wonderful discovery. It may be the means of saving your health and life.

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## Bad Blood—Cure Free.

Rating sores, tumors, ulcers, cancer of the nose, eye, lip, ear, neck, breast, stomach, legs or arms are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood diseases, persistent sores, blood and skin blemishes, scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm). Skin eruptions, pimples, boils, itching eczema, scales, blisters, red or brown patches, blotches, catarrh, rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. E. does not contain vegetable or mineral poison. For sale by druggists everywhere. Large bottles, \$1.50; six for \$5. Send two stamps for postage on free sample bottle, which will be sent by return mail. When you write describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta, Ga.

**BUCKEY BELL FOUNDRY**  
ESTD. 1857  
THE E. W. TAYLOR CO., INC., 100 E. W. A. A.  
Bells made of Pure Copper and Tin only  
FOR CHURCHES, SCHOOLS, HALLS, ETC.  
ALSO CHIMNEYS AND PIPES  
Makers of the Largest Bell in America

## TEMPERANCE.

## A Great Man's Dying Statement

Richard Lyle was one of the brightest members of the New Orleans bar. He had all the gifts and graces and chivalry of the Southern gentleman. But there was wine on his mother's table and through it in his boyhood years his blood caught fire. He died of delirium tremens, but before his lost soul sank into eternal night, a gleam of the time life and vigor lighted up its darkness, and he wrote the lines that follow which, I pray most earnestly, may sink deep into many careless hearts:

"I have been to the funeral of all my hopes,  
An entombed them one by one.  
Not a word was said,  
Not a tear was shed,  
When the mournful task was done.

"Slowly and sadly I turned me round  
And sought my silent room,  
And there alone,  
By my cold hearthstone,  
I wailed the midnight gloom.

"And as the night wind's deepening shade  
Lowered above my brow,  
I wept o'er the days  
When manhood's rays  
Were brighter far than now.

"The dying embers of the hearth  
Gave out their flickering light,  
As if to say  
This is the way  
Thy life shall close in night.

"I wept aloud, in anguish sore,  
O'er the blight of prospects fair,  
While demons laughed  
And eagerly quaffed  
My tears like nectar rare.

"Through bells red hall an echo rang,  
An echo loud and long,  
As in the bowl  
Prolonged my soul  
In the night of madness strong.

"And there, within that sparkling glass,  
I knew the cause to lie;  
This all men own  
Fruit zone to zone,  
Yet millions drink and die."

Did you know how much may be gotten out of one bushel of corn? The Free press tells as follows: "The distiller gets four gallons of whiskey, which retails for \$16.80. The United States Government gets \$4.46; the farmer 15 cents, the Rye company gets \$1; the manufacturer gets \$4; the consumer gets drunk; wife gets hungry; the children get rags; the Devil rejoices." Is that what God made the corn for?

There is no safety to society and no safety to the legitimate liquor traffic in the present loose license system, and the fearful abuses it pours out upon the community

will surely lead to the harshest and probably the most impracticable measure of relief. Reputable liquor dealers must speedily choose between remedies, and if they are wise they will come promptly into line and demand an honest and severely restrictive license system. It is always to bend, when it is a choice between bending and being broken.—*Philadelphia Times.*

The above is a sample of the utterances of high-license papers. In these statements it is admitted that the rum traffic endangers society. But it is strongly urged that to license and protect the traffic will secure the safety to society. That the safety of society will be increased proportionately with the increase in the fee for the privilege of perpetuating and operating the traffic. That is, the more heavily the traffic is taxed—thus rendering an increased volume of business necessary to maintain the usual per cent. of profit—the more securely will society be protected. We will buy additional lease of life by furnishing increased revenue, and we will work the field the harder to reap an increased harvest proportionate to the increased tax. High license is one of the most specious and deceptive delusions of the age.

W. H. P.

## Christmas Jugs.

There was an increase of jugs for this Christmas over last, and while there was no drunkenness here on Christmas day, with one or two exceptions, yet there was more drunkenness on Saturday before than has been on the streets for five years previous. Be it said to the credit of our citizens in the town that it was the "country boys." Dr. Venable has written an open letter to our Christian Governor recommending an institution for the treatment of inebriates, while I would not object to that I think the better plan would be for the State to withhold the authority to manufacture inebriates, give us Constitutional prohibition and make the illicit sale a crime, the penalty of which is a term in the penitentiary.

An assylum for drunkards is like pulling men out of a river to save them from drowning, while men are up the stream pushing them in. Let us go to the legislature and have a law enacted for the entire State, making it unlawful to sell that which makes inebriates.

As long as the State sells men the authority to make boys and men drunkards, and allows them to bait their dens with free lunch,

she could not be consistent to tax the "dry" counties to take care of the "wet" counties' drunkards.

W. H. PATTON.

Shubuta, Miss., Dec. 7, '99.

## All For The Best.

BY ST. CLAIR LAWRENCE.

"Mid all the sufferings of life,  
In God's eternal plan,  
Of battling through this world of strife,  
Which is the doom of man,  
I'll welcome all, till time to rest,  
With Him who rules "All for the best."

My three score years and ten are gone,  
Life's sorrows, almost past,  
My work below is nearly done,  
Home well-nigh at last—  
O, may the remnant, still be blessed,  
Of Him who rules "All for the best."  
Blue Mountain, Jan. 1, 1900.

**FREE—A Wonderful Shrub—Cures Kidney and Bladder Diseases, Rheumatism, Etc.**

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the kidneys and urinary organs. A remarkable case is that of Rev. A. C. Darling, of North Constantine, N. Y., as told in the New York World of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine, and was preparing to die. Similar testimony of extraordinary cures of Kidney Bladder diseases, of long standing, comes from many other sufferers, and 1200 hospital cures have been recorded in 30 days. Up to this time the Church Kidney Cure Co., No. 400 Fourth Avenue, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid, by mail, to every reader of THE BAPTIST, who is suffering from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in the Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

## MOZLEY'S LEMON ELIXIR.

## A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration and heart failure, by regulating the Liver, Stomach, Bowels and Kidneys.

## MOZLEY'S LEMON ELIXIR

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.  
W. A. GRIFFITH,  
Reevesville, S. C.

## MOZLEY'S LEMON ELIXIR

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.  
N. D. COLEMAN,  
Beulah, S. C.

## MOZLEY'S LEMON ELIXIR.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.  
CHARLES GIBBARD,  
No. 1515 Jefferson St. Louisville, Ky.

## MOZLEY'S LEMON ELIXIR

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.  
C. H. BALDWIN,  
No. 98 Alexander St., Atlanta, Ga.

## MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.  
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

## PILES CURED WITHOUT THE KNIFE.

All druggists are authorized by the manufacturers of PAZO OINTMENT to refund the money where it fails to cure any case of Piles, no matter of how long standing. Cures ordinary cases in six days, the worst cases in fourteen days. One application gives ease and rest. Relieves itching instantly.

This is a new discovery, and is the only Pile remedy sold on a positive guarantee, no cure no pay. Price 50c. If your druggist don't keep it in stock send us 50 cents in postage stamps and we will forward same by mail. Manufactured by Paris Medicine Co., St. Louis, Mo.

**BLMYER & BUCHER**  
ESTD. 1857  
SWANSON RHEUMATIC CURE CO., CINCINNATI, O.



## THE NUSTLER Double Action Washing Machine.

Cleans the clothes thoroughly and in a very short time. Impossible to tear the clothes. Adjusts itself to all kinds of washing. Cleanses heavy pieces such as blankets and comforts as readily as it washes the finest laces. Can be operated by a child.

## THE QUEEN. Same kind of a machine as described above.

It is arranged so that it can be run by hand or power, never gets out of order. The cheapest high-class Washing Machine on the market. Send for circulars and prices.  
QUEEN CITY WASHING MACHINE CO.,  
CINCINNATI, OHIO.



## B. Y. P. U. Department.

BY W. P. PRICE.

Some of the brethren are anxious to know the best plan for keeping all the work embraced in the "Christian Culture Courses," going at once, which, in passing let it be said, is no easy task, and if taken up by a lazy man will be "dropped like a hot brick."

After a somewhat careful observation, some hard thinking, together with quite a respectable experience, my opinion is that, nothing looking in the direction, is more easy and thorough going, than some such scheme as this:

1. LET THE "BIBLE READERS' COURSE" and "Sacred Literature Course" be pursued daily or prescribed, at home—especially in new "Unions"—and, as a rule, only introduced, incidentally, into the weekly public meetings, by the leader, or pastor, or some one else, merely calling attention to these lest their importance be overlooked.

I know a pastor who, from his pulpit, and in his "visiting," endeavored to keep this work before his people, taking the names of all those who agree to try to take on this work, and by this simple means hoped to see all his people engaged daily in reading their Bibles.

To my mind the plan is excellent, and will do the work desired if pushed; of course there must always be somebody behind the plan else it will not do.

2. THE "CONQUEST MISSIONARY COURSE" falls into its own place easily, when we remember that the weekly readings furnish matter for the missionary prayer meeting, at the close of the month. If, at the first of every month, we observe, with a little care, the "Suggested Program," and read with that before us, at the end of the month and when the time set for the "Conquest Meeting" arrives, we will have no difficulty at all in seeing the use we can make of our studies.

3. THE "DEVOTIONAL MEETINGS" have a big place to fill of their own, and should never be crowded out, but always taken seriously, devoutly, for of them comes all our inspiration and strength for the other work.

## THE HUMAN AGENCIES,

necessary in a good devotional meeting, are narrowed down to two, the organist and the leader, and the latter should be a different one every meeting, if possible. With a dead organist and a dead

leader occupying positions that only live persons can fill, you can not have a good meeting of any kind anywhere.

But, with an organist, who is not easily provoked, who goes to the instrument strictly to serve God and the meeting, who puts her "soul" as well as her "touch" into the effort, sometimes beginning with the chorus for a prelude, then again, passing over prelude, interlude, postlude, and all other "ludes," forgetting everything but to make melody into the Lord, lest on her account the spirit of the meeting should drag—let this kind of an organist be "ably seconded" by the leader, "who knows a thing or two," not least of which is what he is going to do before he starts, whether he will begin by singing the 4th, 2nd, 1st, or last verse of the song first, whether he will read the 119th Psalm, theorizing, moralizing, allegorizing at length on same, or whether he will read a few verses, say five or six, of some selection, just enough to get the sense of the paragraph, and that without a word of comment whatever or any reference to the "original," and then move through the services quietly, briefly, earnestly, reverently—I say let such an organist be "ably seconded" by such a leader, and a great "season of refreshing from the presence of the Lord" will be experienced whenever we come together to worship.

This is the longest sentence I ever wrote, but the thought is much longer than the sentence, and I was trying to make the sentence fit the thought.

Of course, we are all keeping up with "Baptist Beginning in America," if not may the Lord reveal to us something of the sense of our loss. It is almost incredible to think, that not more than 100 years ago, our own Baptist people, "in the land of the free and the home of the brave, should have been outlawed from province to province, forbidden even the use of the forests, "God's first temple," not allowed to worship in their own homes "within closed doors," to say nothing about public meeting places—but such are the facts of history, such our heritage from the recent past.

I presume that, all along, our leaders, have been familiar with these "beginnings," but this is the first time, in our day, when this information has been placed in finger touch of the rank and file of our people.

Let us know our history and learn to cherish the memory of our fathers and mothers in Israel, who for Christ's sake counted their

## \$18 to \$35 Weekly and Agents and Salesmen Expenses.

## Men and Women--At Home or Traveling.



Alexander Smith, of Indiana, made \$227.50 first six months. Albert Hill, of New Jersey, \$238 first month. John Hannibal, railroad conductor, \$634. Mr. Muncy, of Texas, made \$1250 first two hours. Rev. L. McDaniel made \$300, besides preaching. Carrie Williams, clerk, made \$144 in six weeks. Mrs. Hitchcox, of California, \$222. Miss Stitt, \$294. L. D. Kennedy, of Pennsylvania, \$84 while teaching.

## Let Us Start You.

BE A MONEY MAKER. We are spending \$350,000 advertising our new 1902 style Square Quaker Folding Turkish Bath Cabinet in more than 1,200 of the largest and best papers, creating an enormous demand right in your section, which we want you to supply, take care of for us, and also appoint sub and local agents.

## Our Agents Made Over \$47,000 Last Month!

Just think of it! No experience is needed—only a little nerve and energy. FAILURE IMPOSSIBLE. Every energetic man and woman should make \$5 to \$10 every day. We are an old established firm—been in business for years. Capital, \$100,000. Do just as we agree. No scheme, fraud or fake methods. Our Cabinet is a wonderful seller. Used and recommended by over 1,000,000 satisfied people. Demand is enormous—twenty-five million will be sold. Everybody buys. Send your address, anyway, to

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lives not dear to them, that they might be found faithful in Him, in all good conscience.

KOSCIUSKO AND CRYSTAL SPRINGS stand first, and alone so far, with their reports, and have so been entered in my book.

Read what Bro. Collier says about the way they started off—you can do that way in yours if you will.

Let all the first "reports" tell total membership, also number taking "C. C. Courses," and let them all be brevity itself.

## DAILY READINGS.

Monday, Jan. 22.—Numbers 8.  
Tuesday, Jan. 23.—Numbers 9.  
Wednesday, Jan. 24.—Numbers 10-14, (15-28) 29-36.  
Thursday, Jan. 25.—Numbers 11.  
Friday, Jan. 26.—Numbers 12.  
Saturday, Jan. 27.—Numbers 13.  
Sunday, Jan. 28.—Isaiah 6:1-15—"Send me," as an alternate topic for "Beginners in America.")

## THE MISSIONARY A "SENT" MAN.

1.—Who is it "sent?"  
2.—To whom "sent?"  
3.—From whom "sent?"  
4.—For whom "sent?"  
5.—By whom "sent?"  
6.—Why not you and I "sent?"

Let all these be treated as questions to be answered by us all. (The Daily readings appear copyrighted in full in the Baptist Union and inserted here by permission.)

## B. Y. P. U. AT CRYSTAL SPRINGS.

We had a good meeting yesterday. Thirty were present, and all manifested interest in the meeting. The president, Mrs. McComb, led. The officers that were elected last Sunday were installed yesterday, and a Devotional Membership, So-

cial and Finance Committee were appointed by the president. We were presented a secretary and treasurer's book by our kind honorary member, Dr. L. M. Dampeer, and we return many thanks for his generosity.

ANNIE VINING,  
Cor. Sec.

## KOSCIUSKO B. Y. P. U.

## Topic: In the Far Country.

Leader, Luther Graves (one of our boys), presided with dignity and ease. Selections by Miss Annie D. Love and J. B. Atkinson were appropriate, well rendered and inspiring. Scripture quotations by many members. Our boys and girls are taking hold in earnest. Already we see good results from this union. Our president, Bro. Collier, is on a visit to your city, hence this reporter, J. P. B.

Spring Hill B. Y. P. U. met the first Sunday, and Pastor Rice preached a sermon to the young people exhorting them to have courage.

The second Sunday our devotional meeting was song and a Bible reading on "Giving" and desiring to be "doers of the word." A committee was appointed to staff a systematic giving to a special object. We are in the country, but the young people of Spring Hill are Christian young people, and seem already to love to attend the B. Y. P. U.

Our junior union meets next Sunday.

D. B. ALLEN.

The Winona B. Y. P. U. met Friday night, Arthur Flake, leader. The topic, "In a Far Country," was ably and freely discussed. Total enrollment, 40; present 30, 21 of whom are taking "The Daily Bible Readings. Mrs. W. L. Huntley was elected corresponding secretary.

Respectfully,  
MRS. W. L. HUNTLEY.